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SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

American Consulate General
Hong Kong, B. C. C.

March 4-8, 1974

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CMP-SCMP-74-10

Survey of People's Republic of China Press

中國大陸報紙選譯

American Consulate General
Hong Kong, B.C.C.

No. 5564-5568
March 4-8, 1974

This edition is printed in the United States of America for dissemination in the Western Hemisphere, Europe, the Mediterranean, and the west coast of Africa from material produced by the American Consulate General, Hong Kong. All queries concerning this edition should be sent to:

National Technical Information
Service (152.12)
U.S. Department of Commerce
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Unless otherwise indicated, these materials are full translations of articles appearing in Chinese Communist newspapers or releases emanating from Chinese Communist news agencies.

SURVEY OF CHINA MAINLAND PRESS

March 4, 1974 No. 5564

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

The Philosophy of the Communist Party Is the Philosophy of Struggle

- a criticism of Lin Piao for peddling Confucius' "doctrine of the Mean"

by

Chiang Yü-p'ing (江玉平)
deputy squad leader of a certain PLA Unit

(Peking Jen-min Jih-pao Feb. 4, 1974)

The doctrine of the Mean has remained an absurd reactionary philosophy invented more than 2,000 years ago by Confucius, the faithful lackey of the slave-owner class. But Lin Piao and his company praised the doctrine of the Mean as marvellous and wondrous. They talked nonsense saying that the doctrine of the Mean was "rational" and a "dialectical concept" and he even went so far as to list it as "one of the great virtues of the Chinese nation." This is utter distortion and vilification of dialectical materialism!

Our great leader Chairman Mao teaches us, "The philosophy of the Communist Party is the philosophy of struggle." Marxist dialectics deems that "the law of contradiction in things, that is, the law of the unity of opposites, is the fundamental law of nature and of society." The unity of opposites is relative while the struggle between opposites is absolute. When this struggle reaches a certain stage and breaks a certain limit, the old unity is inevitably shattered, causing the destruction of the old thing and giving rise to a new thing. A true dialectical materialist is one who not only recognizes this law but enthusiastically supports and actively helps newborn things in the three great revolutionary movements and strives to help new things vanquish the old. He stands for reform and opposes conservatism, persists in revolution and opposes a return to the old order, keeps on advancing and refuses to retrogress. Human society is thus enabled to advance and develop constantly in the great storms of class struggle and struggle for production until communism is realized in the end.

Both in the new democratic revolution and in the socialist revolution and socialist construction, our great leader Chairman Mao has insisted on applying the Marxist philosophy of struggle in leading the Party, the army and people in the whole country to clear the obstacles in the way, advance fearlessly and score one great victory after the other. "In the last analysis, all the truths of Marxism can be summed up in one sentence: 'To rebel is justified'.... in accordance with this theory, we offer resistance, wage struggle and practice socialism." On reviewing this great teaching of Chairman Mao and looking back over each course of progress in the Chinese revolution, we deeply feel that: if we struggle, we shall go forward, and if we do not struggle, we shall retrogress; if we struggle, we shall triumph, and if we do not struggle, we shall fall and turn revisionists. Under the guidance of Chairman Mao's revolutionary line, we must courageously fight against the natural elements, the class enemies and the old traditional concepts in the ideological sphere. This is the lifelong combat task of all our proletarian revolutionary fighters!

However, the doctrine of the Mean repeatedly preached by Confucius and subsequent Confucian scholars, regards unity as absolute and speaks of the decadent old things as sacred and inviolable. "Being without inclination to either side is called 'chung'; admitting of no change is called 'yung'." ("Chung Yung" in Chinese means the Mean) In doing things, we should not fall below the requirement, but neither should we go too far. An attitude of "fence straddling" without inclination to either side should be maintained toward everything. We should only support the decadent and declining slave society, but should not destroy it. "Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety and make no movement which is contrary to propriety." Everything must be done in accordance with and without the slightest deviation from the moral standard of the slave-owning system which deems that "there is government when the prince is prince and the minister is minister; when the father is father and the son is son." Otherwise, we run counter to the Mean.

Obviously, the doctrine of the Mean was the reactionary philosophy used by Confucius to oppose reform, prevent society from progressing and preserve the old slavery system. How can it be "rational," and how can it be a "dialectical concept"?! By peddling the doctrine of the Mean advocated by Confucius, Lin Piao and his company not only fully revealed themselves as a gang of political swindlers in the true sense of the term, but also showed themselves to be faithful disciples of Confucius in every respect.

To pass fish eyes for pearls is to mix the genuine with the sham. Lin Piao picked up the doctrine of the Mean from the garbage heap of the ways of Confucius and Mencius with the aim of using the reactionary philosophy of the doctrine of the Mean to oppose the Marxist philosophy of struggle, resist the surging proletarian revolutionary movement and drag society backward. In 1958, under the guidance of the Party's general line for socialist construction, the people in the whole country whipped up a dynamic great leap forward with soaring enthusiasm and unrivaled creative energy. It was also the moment of the switch over to the people's communes. At that time, Liu Shao-ch'i and Lin Piao selected the reactionary philosophy of the doctrine of the Mean to attack the general line, the great leap forward and the people's commune. One talked nonsense using such words as "frantic,"

"going too far and leading to trouble," while the other employed such vicious language as "excessive," "too radical," "losing proposition" and "undermining the enthusiasm of the individual." When Chairman Mao led the Party and the people in the whole country to uphold the Marxist-Leninist principle and oppose Soviet revisionism, Lin Piao again used the doctrine of the Mean to viciously attack our anti-revisionist struggles and talked nonsense saying that our struggle against Soviet revisionism "has gone too far." This fully exposed the sinister look of the renegade and traitor who vainly attempted to capitulate to the Soviet revisionists.

In the dynamic great proletarian cultural revolution, under the guidance of Chairman Mao's revolutionary line, the broad revolutionary masses raised high the banner that "to rebel against the reactionaries is justified," destroyed the bourgeois headquarters headed by Liu Shao-ch'i, struck a heavy blow to the old concepts, old culture, old habits and old customs of the exploiting classes and smashed the pipe-dream of restoring the landlord and bourgeois classes. Socialist newborn things mushroomed like bamboo shoots after the spring rain. Lin Piao and company hated all this bitterly and they once again armed themselves with the weapon of the doctrine of the Mean. With the most vicious language and the most despicable tactics, they frantically attacked the great proletarian cultural revolution, the socialist newborn things and the dictatorship of the proletariat, and even went so far as to conspire for a counter-revolutionary armed coup d'etat so as to translate the hope of restoring the landlord and bourgeois classes into the action of restoration. This is really vicious and reactionary in the extreme.

Another point which deserves our high vigilance is that one of the vicious aims of Lin Piao in praising the doctrine of the Mean as marvellous and wondrous was his vain attempt to use the doctrine of the Mean to corrode people's combat spirit and disintegrate the revolutionary force. When you wanted to bring into full play the revolutionary spirit in the three great revolutionary movements, Lin Piao would keep telling you that "you should not go to the extreme in doing anything" and that "it is wrong to go to the extreme." When you advocated reforms, revolution and constant social development and progress, Lin Piao would put on the countenance of a philosopher and warn you that "if you go beyond a certain limit in guarding against antagonism, unity would be undermined," and that only the doctrine of the Mean was most "rational." When you wanted to adhere to proletarian principles and wage ruthless struggle against the class enemy, Lin Piao would immediately imitate the tone of the ways of Confucius and Mencius which advocated that "propriety serves to maintain harmony" and spread the fallacy of class harmony advocating that "the two sides which struggle against one another are enemies and the two sides which exist in harmony are friends." In short, the revolutionary principles could be discarded, but revolutionary struggles had to be stopped; only the class enemy could be allowed to stage a comeback, but the broad masses of people were not allowed to make revolution. This was the real intention of Lin Piao and company in peddling the doctrine of the Mean to the people! Anyone that is hoodwinked by Lin Piao and poisoned by the doctrine of the Mean will become muddled in stand and degenerate in combat spirit and may even become the tool of the landlord and bourgeois classes for launching a counter-revolutionary restoration.

We are proletarian revolutionary fighters and we shoulder the heavy responsibility of emancipating the whole of mankind and realizing communism. Lin Piao peddled the doctrine of the Mean in the vain attempt to bring about capitalist restoration. We can never agree to this! In the present struggle to criticize Lin Piao and Confucius and throughout the entire historical period of socialism, we must insist on using the philosophy of struggle of the Communist Party to thoroughly criticize the doctrine of the Mean and bring into full play the proletarian revolutionary spirit. There is boundless joy in the struggle against the sky, against the earth, and against other people! Communism will be translated into reality in the struggle!

* * *

The Confession of a Counter-Revolutionary Double-Dealer

by

Chang Hsiao-Lin (张晓林),
engineer at a certain air force unit

(Peking Jen-min Jih-pao, Feb. 4, 1974)

Confucius and Mencius who lived over 2,000 years ago were not only the spokesmen of the slave-owning aristocrats but also swindlers who told lies. Mencius said, "The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute". That is to say, their promises need not be fulfilled, and their actions need not be carried out according to their words. This is really a wonderful confession! Like Confucius, Mencius constantly preached "benevolent rule" and "the way of forebearance". But as soon as he mounted the stage in the Lu State and held the reigns of government, he bared his fierce look and killed Shao Cheng Mao, the reformer. On the one hand, he sang aloud, "I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;--that is my way." These words mean that: I have nothing to hold back from you. Everything that I do is openly revealed to you. This is my (Confucius') personality. However, he advocated that "the father conceals the misconduct of the son, and the son conceals the misconduct of the father". That is to say, the father and the son should shield and cover up each other's disgraceful behavior. It can be seen from this that Confucius was in every respect a hypocrite and double-dealer. Confucius, Mencius and their ilk readily talked about "benevolence, righteousness, propriety and virtue", but had the hearts of robbers and harlots.

Confucius and Mencius have been dead for over 2,000 years, but their skill in telling lies was inherited by Lin Piao. Truly, "an accomplished disciple owes his accomplishments to his great teacher". Lin Piao advocated, "Anyone who does not tell lies will fall out of power." "No great cause can be accomplished without telling lies". This was a revolutionary confession made by Lin Piao, the bourgeois careerist, conspirator and counter-revolutionary double-dealer.

Telling lies is a common characteristic of all reactionaries and this is determined by their reactionary class nature. In order to defend their reactionary rule and save themselves from their imminent doom of destruction, all reactionaries have to resort to lies to fool and deceive the people, and at the same time also deceive themselves. However, no matter how crafty they are, they cannot turn back the wheel of history which is forever rolling forward, nor can they save themselves from their doom of failure.

Lin Piao, the faithful disciple of Confucius, exercised to the full his skill of telling lies. He made extensive use of intrigues and plots in a vain attempt to topple the dictatorship of the proletariat and restore capitalism. But a cunning fox is no match for a good hunter. Since all reactionaries have to oppose revolution, they can never thoroughly conceal

their true look. Although Lin Piao "never showed up without a copy of 'Quotations' in hand and never opened his mouth without shouting 'Long Live' and spoke nice things to your face" so as to cover up his conspiracy and plot of "stabbing you in the back", like all reactionaries, he could not avoid the doom of complete failure in the end.

Confucius, Mencius and Lin Piao all took the idealist and metaphysical stand and thought that they could deceive people with their lies. They considered themselves very wise and thought that they had a winning hand; but in fact they were the most stupid people and could only come to an ignonimous end.

When summing up the experiences of the ten two-line struggles in our Party, and in particular, the experience of the struggle to shatter the Lin Piao anti-Party clique, Chairman Mao put forward the three basic principles of "Practice Marxism, and not revisionism; unite and don't split; be open and above-board and don't intrigue and conspire". Under the present mass political struggle for making in-depth criticism of Lin Piao and Confucius, we must take the three basic principles as our weapon to thoroughly criticize the crimes of that counter-revolutionary double-dealer Lin Piao who used the reactionary philosophy of life of Confucius and Mencius to form factions for selfish ends and hatch conspiracies and plots.

* * *

The Revolutionary Fighters Are Best Able To Criticize Confucius

by

Chou Chu-t'ing (周居亭)
fighter of a certain PLA Unit

(Peking Jen-min Jih-pao Feb. 4, 1974)

People who have suffered under the exploitation and suppression of the reactionary ruling class in the old society understand best the precarious nature of the doctrines of Confucius and Mencius. Over the past two thousand years, all reactionaries in history brought forth the doctrines of Confucius and Mencius in a vain attempt to rely on them to uphold their reactionary rule and ruthlessly exploit and oppress the working people. Therefore, the broad masses of working people who have suffered deeply from the ways of Confucius and Mencius are best able to hit them at the vulnerable spot because they clearly see through them and hate them most intensely.

For instance, Mencius advocated that "those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them." This means to say that it is a matter of course that the reactionary ruling class should exploit and oppress us working people. This is virtually the logic of bandits and the language of wolves. In the wicked old society, through making a living by rendering yearlong service to a landlord family, my grandmother fell sick due to overwork, and was tormented to death by the demon of ill health. My elder sister and brother died of starvation and cold as they were fleeing from a famine. Is this also a matter of course? The sanguinary history of my family is a ruthless criticism of the fallacy that "exploitation is justified" advocated by Confucius, Mencius and their ilk. This fully shows that the doctrines of Confucius and Mencius take the stand of the decadent reactionary ruling class to create a theoretical basis for restoration, retrogression and the exploitation and suppression of the working people, in the vain attempt to turn legitimate all the inhuman actions of their pack of wolves.

In the old society, our working people suffered untold hardships because of Confucius. Now, Lin Piao and company have again advocated the ways of Confucius and Mencius in the vain attempt to restore capitalism. We will never consent! We revolutionary fighters thoroughly hate and detest Confucius and his faithful disciple Lin Piao. Their reactionary fallacies appeared to be resplendent with variegated coloration and look serene and dignified; but, provided we take the proletarian stand and make use of the magic mirror and microscope of Marxism-Leninism-Mao Tsetung Thought, these poisonous seedlings and venomous bacteria will be exposed in broad daylight.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Eliminate the Pernicious Influence of Confucius' Reactionary Ideology on Education Through Struggle

by

Kuan Jui-wu (关瑞梧),
professor of the Department of Education, Peking Normal University

(Peking Kuang-ming Jih-pao Feb. 2, 1974)

Chairman Mao taught us: "It is necessary to grasp the class struggle in the ideological sphere." Premier Chou, in his political report to the 10th Congress, told the whole Party that "We should attach importance to the class struggle in the superstructure, including all spheres of culture, and transform all parts of the superstructure which do not conform to the economic base." The criticism of the reactionary ideology of Confucius is a component of the criticism of Lin Piao as well as an important class struggle in the ideological sphere. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was an out-and-out disciple of Confucius. Like all reactionaries on the verge of destruction in history, he used the doctrines of Confucius and Mencius as his reactionary ideological weapon to usurp leadership in the Party, seize power and restore capitalism. The criticism of Confucius is closely related to the criticism of Lin Piao; it is a further development in the criticism of Lin Piao, and could more clearly expose the ultra-Right essence of Lin Piao's revisionist line.

To those engaged in educational work, the question of how to deal with the students and what kind of people they should be trained into is a question of a fundamental nature. The reactionary ideology of Confucius in this field is extremely poisonous to us.

On the question of how to deal with the students, Confucius proceeded from his reactionary "theory of innate genius" and talked about, "Those who are born with the possession of knowledge are the highest class of men. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of people." He also said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." What he meant was that "the eminent are wise" and "the lowly are stupid," and that they were preordained and immutable.

Lin Piao, this bigtime Partylord and warlord without any learning, also tried his utmost, like Confucius, to advocate the reactionary "theory of innate genius." He said: "Some people do not admit that there are geniuses. That is not Marxism. We cannot but admit that there are geniuses". He also said, "I have a well-developed brain different from other people, and it is particularly nimble. What can I do? It was given to me by my parents." From this it could be seen the aim of Lin Piao in wildly publicizing "genius" and "super genius" was to disguise himself as a superman "studying

above knowledge, above practice, above the masses and above history." He sought nothing more than to establish himself as an "absolute authority" to create counter-revolutionary public opinion for usurping supreme power in the Party and the state, for toppling the dictatorship of the proletariat, and for serving the setting up of a feudal and fascist type of hereditary dynasty for the Lin family.

The reactionary "theory of innate genius" of Confucius and Lin Piao is out-and-out idealist transcendentalism. It denies that knowledge comes from practice and negates the role of practice in knowledge. The Marxist theory of knowledge maintains that man's knowledge and ability could only come from practice, and the reason for discrepancies in the ability of people is mainly due to differences in the condition of social practice and the varying degrees of subjective initiative brought into play in social practice. The Marxist materialist interpretation of history has expounded that "the people, and the people alone, are the motive force in the making of world history." Only the heroic personalities who represent the interests of revolutionary classes and the progressive forces, and have reflected the demands and centralized the wisdom and won the support and backing of the masses of the people could bring their great part into play in history.

Chairman Mao teaches us: "The lowly are most intelligent; the elite are most ignorant." He points out: "Correct ideas come from social practice and from it alone; they come from three kinds of social practice; the struggle for production, the class struggle and scientific experiment." He also teaches us: "If you want knowledge, you must take part in the practice of changing reality." All human knowledge and ability are acquired through production practice later on in life. The working people are the makers of history. The reactionary "theory of innate genius" of Confucius and Lin Piao is a poison used by reactionary ruling classes to benumb the working people, and their objective is to make the intellectuals take the road of "three separations" and the revisionist road.

On the question of what kind of people the students should be trained into, Tzu Hsia, a student of Confucius, summed up his ideology into, "The student having completed his learning should apply himself to be an officer." Confucius said: "There is plowing:--even in that there is sometimes want. So with learning:--emolument may be found in it". What he meant was that those who tilled land sometimes also had to go hungry, while those who studied could become officials and get rich. Lin Piao reproduced this reactionary fallacy, "The student having completed his learning should apply himself to be an officer" and turned it into: "The sending of educated young people to the mountains and countryside is reform through labor in disguise." "The sending of office cadres to May-7 schools is unemployment in disguise." He baldly advocated the ideology of the exploiting classes--"Those who labor with their mind govern others; those who labor with their strength are governed by others."

The educational policy of the Party is that education must serve proletarian politics and be combined with productive labor. Chairman Mao long ago pointed out: "The intellectuals will accomplish nothing if they fail to integrate themselves with the workers and peasants. In the final analysis, the dividing line between revolutionary intellectuals and non-revolutionary or counter-revolutionary intellectuals is whether or not they

are willing to integrate themselves with the workers and peasants and actually do so." The kind of people we want to train are intellectuals who do not want to become officials but to serve the people and who are good at integrating themselves with the workers and peasants and learning from the workers and peasants. Such intellectuals could only be brought up in the practice of the three great revolutionary movements, and they are the successors to the revolutionary cause of the proletariat. The sending of educated young people to the mountains and the countryside and the sending of the broad masses of cadres to the basic level to do manual labor are fundamental measures for opposing and guarding against revisionism and for training successors to the revolutionary cause of the proletariat. The reactionary aim of Lin Piao in maliciously attacking this was to hoodwink the masses, sabotage the great strategic plan of Chairman Mao, and make our cadres and the younger generation degenerate and become revisionists and our socialist state change color.

In conjunction with the criticism of Lin Piao and Confucius, I made an examination of the losses I had brought to the educational cause of the Party due to the influence of reactionary educational ideology while engaged in educational work. For example, I also embraced the idea that "the student having completed his learning should apply himself to be an officer." My view on university education was that university graduates should be a rung higher than other people. I used to say to the students: "Upon your graduation, you should become leadership cadres." I did not proceed from the demands of the revolution, educate the students to embrace the thought of serving the people, and require them to learn from the workers, peasants and soldiers and to integrate themselves with the workers and peasants. Instead, I propagated the ideology of Confucius. The use of this kind of ideology to educate the students could not implement Chairman Mao's proletarian revolutionary line and train successors to the revolutionary cause of the proletariat and could only poison the students.

The great proletarian cultural revolution and the struggle to criticize Lin Piao and Confucius taught me a profound lesson. Under the guidance of Chairman Mao's proletarian educational line, the practice of revolution in education has effectively refuted the reactionary fallacies of Confucius and exposed the reactionary essence of Lin Piao and Confucius. The pre-study special course of the Department of Education in the Normal University is for training of teaching personnel for child education. The teachers and students of this special course recently went to the kindergartens in Peking to conduct general investigations. They visited kindergartens of various types in factories, streets and organs. This has enabled them to realize that child education is needed by the revolution and by socialist construction, and hence to consolidate their professional thinking. Under the guidance of Chairman Mao's revolutionary line, they have swept the reactionary fallacy of "the student having completed his learning should apply himself to be an officer" of Confucius and the fallacy of the two "in disguise" of Lin Piao onto the garbage heap.

In the struggle to criticize Lin Piao and Confucius, I have realized that the thoroughgoing development of the criticism of Lin Piao and Confucius is indispensable to the ideological emancipation of the intellectuals

and self-remolding and is an important link of the Party for uniting, educating and transforming the intellectuals. Through criticizing Confucius, I have not only clearly understood the danger of the reactionary ideology of Confucius, but also further seen through the plot of Lin Piao in using the doctrines of Confucius and Mencius to usurp leadership in the Party, seize power and restore capitalism. Henceforth, I must conscientiously study Marxism-Leninism-Mao Tsetung Thought, actively take part in the practice of the three great revolutionary movements, unremittingly eliminate the pernicious influence of the reactionary ideology of Confucius in the struggle to criticize Lin Piao and Confucius, conscientiously remold my bourgeois world outlook and contribute my lifelong strength toward the socialist cause.

* * *

Students of Institute for Nationalities Deepen Criticism of Lin Piao, Confucius

(NCNA-English Chengtu, Feb. 21, 1974)

multi-national students of the southwest institute for nationalities are criticizing lin piao for his crime of preaching the doctrines of confucius and mencius and trying to restore capitalism.

the institute trains minority cadres for the region, and most of the students are former serfs or sons and daughters of emancipated serfs. the students cited the history of misery of the minority people to show how "to restrain oneself and restore the rites" preached by confucius and lin piao was an attempt to pull the wheel of history back and reduce the people to the barbaric serfdom under which they and their parents had suffered.

heileahniu, a yi student from the liangshan yi autonomous chou in szechwan province, was a serf and her right thumb had been hacked off by a serfowner before liberation. lifting a chain the serfowner used to shackle the serfs, she said: "lin piao was like confucius. he wanted to 'restore the rites' and tried to use this chain to shackle us exclamation for generations, my family suffered as serfs. my grandfather borrowed 22.5 kilogrammes of grain from the serfowner, and was driven to death for begging unable to pay the usurious interest charged on it. my father was compelled to assume the debt and work it off. he fled into the mountains. but the serfowner found him and punished him cruelly. when i was nine years old, my father was tortured to death. the debt had still not been repaid. the serfowner seized my elder sister to be his daughter's maid. less than ten days, after my mother bore my younger sister, the serfowner forced her to work for his family. my mother and the baby died soon after. the serfowner wanted my elder brother to chop firewood, but my brother said he could not go because he was ill. the serfowner tortured him and they killed him with a pistol.

she said bitterly: "five members of my family were killed under the cruel serf system. lin piao wanted to restore the oppressors, but we will never allow them to ride on our backs again, and we are determined to fight to the end any plot for such a restoration exclamation"

a tibetan student, jungping, denounced the "benevolence and love" preached by lin piao and confucius by citing the pre-liberation history of the third brigade of the hunghsing (red star) people's commune in the jorgai grasslands. "the serfowner deceived the serfs," he said, "by saying he had been sent by god to 'create happiness' and that he

loved all men. let us see how he did. in the three years prior to the liberation, he killed or crippled nearly 100 serfs. he flayed alive an 18-year-old serf because she was eating the food prepared for his dog. this was what he called 'love' for the people." he went on, "this locality had a population of over 320 in around 80 families ten years before liberation, but only 37 families with 120 people left by the time of liberation. there has been a three fold increase in population since liberation. the former serfs have become masters, and they live a happy life today. the contrast between the new society and the old increased their hatred for the 'benevolence and love' lin piao and confucius used to justify a man-eating social order based on oppression.

"the reactionary ruling classes all advocated the theory of a 'mandate from heaven', namely, 'life and death are pre-ordained; riches and honours come from heaven', to benumb the fighting will of the masses."

a student of nahsi nationality, chang yang, said: "lin piao and confucius used the theory of a 'mandate from heaven' as their talisman. they made themselves out to be born 'sages' and 'geniuses' and therefore would-be rulers while describing the masses as ignorant 'rustics', who were ordained to be governed. from their point of view, it was right for them to oppress others and wrong for others to rebel against them. a serfowner often said before liberation that 'animals with four feet are my livestock and those with two feet are my men (slaves). all these are determined by god.' he also said that 'you slaves are destined to suffer. you are not blessed by god.' his criminal aim in saying so was to make the serfs obedient to his rule. but we carried out the democratic reform in 1957 under the leadership of chairman mao and the communist party, overthrew the feudal serfowners and distributed their land, livestock and other means of production. serfowners fell from the position of rulers to the position of being ruled. why then old god not come out to bless them exclamation there are now 18 members in my family. my elder brother, my younger sister and i all joined the great communist party of china and serve as cadres. four others are communist youth league members. we are distributed more than five tons of grain from our production team every year. we also have two milch cows and 18 sheep and we have a comfortable life. this tremendous change is due to the victory of the chinese revolution led by chairman mao and certainly not the destiny assigned us by god. the renegade and traitor lin piao described himself as a 'heavenly horse' and a 'superman' and invoked the doctrines of confucius and mencius in his attempt to become head of state and exercise fascist dictatorial rule over the people of all nationalities and make them suffer again. but his plot failed and was bound to. we have historical lessons paid for in blood and we have the guidance of marxism-leninism-mao tsetung thought. the absurd theory of a 'mandate from heaven' can no longer deceive us. the destiny of the working people will always be in their own hands."

Tachai Brigade Cadres and Commune Members Refute Lin Piao's Fallacy of "Restraining Oneself and Restoring the Rites"

(NCNA-English Taiyuan, Feb. 21, 1974)

cadres and commune members of north china's tachai brigade, national pace-setter in agriculture, led by the brigade party branch, held evening criticism meetings recently to condemn the renegade and traitor lin piao for trying to subvert the dictatorship of the proletariat and restore capitalism by using the confucian concept of "restraining oneself and restoring the rites".

seventyone-year-old poor peasant chia cheng-lu went begging when he was a child. he always went hungry and was beaten by the landlord when he worked as a shepherd. in the coldest winter, he did not have warm clothing. in 1949, the year of china's liberation, he stood up politically and his life improved. his family now lives in a big and bright tile-roofed house. at the criticism meeting, he said: following in confucius' steps, lin piao advocated "restraining oneself and restoring the rites". what were the "rites" confucius wanted to restore? they were oppression of the slaves by the slave-owners. what lin piao wanted was to restore capitalism when he made "restraining oneself and restoring the rites" the most important of all things. if his counter-revolutionary plot had succeeded, our new socialist china would have been pushed back to the old society and the labouring people would have been thrown once again into the pit of suffering.

sung yu-ling, a member of the tachai brigade women's union, was sold as a child-bride when she was just 12 years old after her parents died in the old society. she was maltreated. she said: confucius, a wolf in sheep's clothing, set down "moral codes", "propriety" and "virtues" which fettered women and made many of us suffer cruelly. now we working women hold up "half of the sky" in the socialist revolution and construction. by advocating "restrain oneself and restore the rites", lin piao aimed at dragging us women back to the dark days of the old society. we must smash this sinister scheme of his.

in his speech, veteran poor peasant niu kuo-tung said: confucius spread the fallacies that "only the highest who are wise and the lowest who are stupid cannot be changed" and "the common people should be directed to do things but not made to understand them". he wanted to save the reactionary rule of the slave-owners and viciously slandered the labouring people as "inferior men". lin piao feverishly trumpeted the "theory of genius" and decked himself out as a "genius" and "the noblest of men", and smeared us labouring people. chia

tai-yuan, a landlord in our village, also vilified the poor and lower-middle peasants as "stupid". these reactionaries sang in the same tune and were from the same lair exclamation

in criticizing lin piao's "theory of genius", niu kuo-tung quoted chairman mao's teaching "the people, and the people alone, are the motive force in the making of world history". he pointed out that in the past two decades and more, the brigade had built fertile terraced fields and increased grain output from less than one ton to over 7.5 tons per hectare. this achievement was not made by confucius and lin piao and chia tai-yuan, the landlord, who described themselves as "geniuses", "nobles" and "superior men", but by the poor and lower-middle peasants and all the commune members. he added that knowledge is derived only from practice, and one's ability grows only through struggle. the masses are the real heroes. lin piao's attempt to usurp party and state power and restore capitalism and build a fascist lin dynasty by trumpeting the "theory of genius" was doomed to failure.

liang pien-liang, deputy party branch secretary, said: in his vain attempt to prop up the slave system and curb slave revolts, confucius talked about the "doctrine of the mean". as faithful disciple of confucius, lin piao took this "doctrine of the mean" as a magic weapon and talked such nonsense as "the doctrine of the mean... is rational". his purpose was to subvert the dictatorship of the proletariat and restore capitalism. lin piao hawked confucius' sinister stuff to oppose the marxist philosophy of struggle, so that people would forget class struggle and he could effect a restoration of capitalism. we must not fall into his trap. we must smash this "doctrine of the mean" and uphold the philosophy of struggle.

liang pien-liang then cited facts of tachai's struggle over the past two decades against landlord and rich peasant elements as well as against the revisionist lines pushed by the two bourgeois headquarters headed by liu shao-chi and lin piao. he pointed out: "we would not have today's tachai if we had not struggled. the spirit of daring to struggle and daring to go against the tide is necessary in building socialism."

in criticizing lin piao and confucius, cadres and commune members in tachai raised their consciousness of class struggle and the struggle between the two lines. they say: "confucius wanted to restore the 'rites', lin piao wanted to restore capitalism. we commune members want to carry the struggle of criticizing lin piao and confucius through to the end. we will defeat capitalism with socialism and defeat the ideology of the bourgeoisie and all other exploiting classes with the ideology of the proletariat, so as to consolidate the dictatorship of the proletariat and fight to achieve our final goal of communism."

SOCIALIST COOPERATION

Mutual Help Among Chinese Textile Mills

(NCNA-English Peking, Feb. 20, 1974)

chinese textile mills are helping and learning from one another in the spirit of socialist co-operation. this has enabled the workers to make common progress in ideology and technique and promoted production.

china's textile industry has a long history. big improvement was made after liberation thanks to the technical transformation of old mills and construction of new ones. but the development was uneven in different textile mills and different areas. this showed that there was production potential, workers pointed out. if the gap between advanced units and those lagging behind was narrowed, production could be further improved.

northwest china's kansu province put up many new textile mills after liberation but did not have enough skilled workers. in 1972, the province invited veteran workers and technicians from shanghai, one of china's leading industrial centres, to pass on their experience. this brought about a general improvement in technique and production.

the kansu knitting wool mill began operation in 1970. at first only 80 per cent of the polyacrylonitrile knitting yarn it produced was of the first grade. through mutual help the workers last year increased the proportion to more than 90 per cent. ninetynine per cent of the mill's spindles worked well as against 83 per cent before.

twentytwo provinces, municipalities and autonomous regions are taking part in such mutual-help activities. many textile mills have sent advanced workers, technicians and leading cadres to help other enterprises. more than 300 people have been sent for this purpose by shanghai, tientsin and peking to szechwan, yunnan and heilungkiang provinces and the inner mongolian autonomous region to the warm welcome of the local textile enterprises.

apart from exchanging technical knowledge, textile workers of various places have learned from each other's good quality and fine style of work. this has deepened their proletarian feelings toward one another.

workers who have been sent to help a textile mill study marxism-leninism-mao tsetung thought with workers of that mill and join them in criticizing lin piao's revisionist line. comparing their experience in the old society and the new, they vehemently criticize lin piao for attacking the socialist system and attempting to restore capitalism. this helps the young workers

raise their consciousness of the struggle between the two lines and fire their enthusiasm for mastering technique in the interests of the revolution.

workers from tientsin helped to run more than 20 classes in a heilungkiang cotton mill to teach young workers advanced technique and experience in running enterprises. the yarn breakage in spinning of the mill was rapidly reduced and the output and quality of cotton yarn and cloth were raised.

a team of peking textile workers and cadres successfully helped the paotou cotton mill in inner mongolia raise its technical level. in return, they learned a great deal from the revolutionary spirit of the workers and cadres there who had worked hard to improve the mill.

such mutual help is also going on within a city, an industry or an enterprise. generally, within an industry efforts are concentrated on helping one enterprise at a time and, within an enterprise on one workshop or production line. the experience gained in one enterprise or workshop is then spread to the others so as to raise the level of all.

PHYSICAL CULTURE AND SPORTS

Socialist Sports Activities Brook No Insult

(NCNA-English Peking, Feb. 21, 1974)

a recent article in the "tiyupao" (chinese sports newspaper) entitled "socialist sports activities brook no insult" by the physical culture and sports teaching group of the peking broadcasting institute categorically refuted antonioni's shameless lies in his reactionary film "china" that the party and government of china paid no attention to mass sports activities.

the article said that this reactionary film served the reactionary propaganda of imperialism and social-imperialism. it completely negates and obliterates the great victories of china's socialist construction and leaves no stone unturned in slandering the mass sports activities of the chinese people.

since the founding of new china, it continued, great progress has been made in china's sports activities under the guidance of chairman mao's revolutionary line and with the attention of chairman mao and the chinese communist party central committee. chairman mao's great call "promote

physical culture and sports and build up the people's health" has taken root among the people. there are mass sports activities everywhere and the initiative of the people in physical training for the revolution is soaring. the vigorous development of socialist physical culture and sports has improved people's health and promoted their revolutionary will. not only have all the athletic records of old china been broken, but some world records in track and field events, shooting, archery, weight-lifting and swimming have been set. there has been progress in table tennis, badminton, basketball, volleyball and other group sports.

china has also deepened its friendship and understanding with the peoples of various countries through international sports activities. last year alone, china had sports exchanges involving more than 5,000 sportsmen with 109 countries and regions. the council meeting of the asian games federation (a.g.f.) which was held recently in teheran adopted by an overwhelming majority the resolution confirming the legitimate rights of the all-china sports federation in the a.g.f. and expelling the so-called national sports organization of the chiang kai-shek clique. the principle of "friendship first, competition second" has been warmly acclaimed by the people of various countries. this is a new standard of sportsmanship in sports exchange.

china has made rapid progress in building indoor stadiums and sports grounds. there was not a single big indoor stadium in the country before 1949. after liberation peking built the 7,500-seat peking indoor stadium, the 12,000-seat workers' indoor stadium and the 100,000-seat peking workers' outdoor stadium. during the cultural revolution the capital indoor stadium was built with seating for more than 18,000. in the old society peking did not have a well-equipped indoor swimming pool, and after liberation several indoor swimming pools were added.

many sports grounds and indoor stadiums were opened in various parts of the country.

these facts show that the chinese party and government attach great importance to developing socialist mass sports activities and a lively revolutionary atmosphere prevails.

in filming the peking people practising traditional chinese boxing, taichi, early in the morning, imperialist antonioni viciously slandered and attacked china's state leaders in his reactionary narration. this is a counter-revolutionary fallacy.

taichi boxing is a traditional chinese sport, the article adds. the party and government have paid attention to the people's health and china's national cultural heritage after liberation. taichi boxing was re-edited and improved and has become popular among the labouring people. the great leader chairman mao issued this call

to the whole chinese people: "wherever feasible, physical culture and sports of all kinds should be encouraged, such as physical exercises, ball games, running, mountain climbing, swimming and traditional chinese taichi boxing." in order better to popularize the boxing throughout the country, the departments concerned published a diagram of the boxing movements and a set of "simplified taichi boxing" exercises that are easy to learn. moreover, wushu (traditional chinese boxing and fencing) groups have been formed in provinces and municipalities and grass-root units. contests or exhibitions of boxing are included in the annual national wushu meet. boxing and fencing have also been added to physical culture courses in colleges and middle schools.

since the founding of new china, the communist party and government have established several physical culture institutes, and sports schools in some provinces, municipalities and autonomous regions to train sports teachers and cadres, so as to promote physical training in schools. spare-time sports schools for juniors have been set up rapidly and widely. primary school pupils and secondary school students go to them after school hours for physical training. now, almost all schools in china have their own sports grounds for track and field, ball games, swimming and other physical exercises. however, antonioni, for ulterior motives, spared no effort to slander the chinese party and government as paying no attention to physical training for young people. this futile attempt only serves to show the reactionary, anti-china features of antonioni.

THEATRICAL FESTIVAL

North China Theatrical Festival Closes in Peking

(NCNA-English Peking, Feb. 21, 1974)

the north china theatrical festival convened under the kind attention of the party central committee by the cultural group under the state council came to a victorious conclusion on february 18 after 27 days of performances.

the festival reviewed achievements in the proletarian revolution in literature and art in the north china area. most of the items presented warmly praised the great, glorious and correct communist party of china, the great leader chairman mao and the great proletarian cultural revolution. guided by the party's basic line, the literature and art workers earnestly studied the

experience in creating the model revolutionary operas and created works that mirror the socialist revolution and construction and the heroic images of the proletariat. these were warmly welcomed by workers, peasants and soldiers.

during the festival, the literature and art workers studied chairman mao's works and instructions on the criticism of lin piao and confucius and condemned lin piao for trying to stage a capitalist restoration by advocating the doctrine of confucius and mencius. linking their study with the struggle between the two classes, the two lines and two ideologies in the field of literature and art, they came to see more clearly as a reflection of lin piao and confucius' reactionary fallacy of "restraining oneself and restoring the rites" the fact that a handful of class enemies tried to deny the proletarian revolution in literature and art, slander the model revolutionary operas and reverse the verdict on the revisionist line in literature and art. they said that the present situation in literature and art is excellent and that at the same time the class struggle and the struggle between the two lines is acute and complicated. they expressed their determination, under the leadership of the party central committee headed by chairman mao, to adhere to the party's basic line and carry the great political struggle to criticize lin piao and confucius to the end.

the literature and art workers during the festival attended the model revolutionary operas, listened to reports on the experience in creating them and held discussions.

an outstanding characteristic of this festival was that the performances were mainly given for workers, peasants and soldiers who were invited to give their comments and opinions. more than 170 performances were presented, attended by 230,000 people, over 60 per cent being workers, peasants and soldiers. quite a number of the theatrical groups gave performances in villages, factories and mines and army barracks. after every performance, workers, peasants and soldiers were invited to give their comments. over 40 such discussions were held during the festival. more than one thousand letters from radio listeners and television viewers were received expressing their warm feelings and suggestions for improvements. the comments from workers, peasants and soldiers gave the theatrical artists a great education and much encouragement. they are determined to implement chairman mao's revolutionary line still more consciously, carry on the revolution in art and literature, and develop the excellent situation to win still greater victories.

TIBET

Tibet Develops Rapidly with Help of State

(NCNA-English Lhasa, Feb. 20, 1974)

adhering to chairman mao's national policy, china has allocated enormous funds and material to help speed up socialist construction in the tibet autonomous region where the people were subjected to exceptionally cruel oppression and exploitation before liberation.

since 1960, the year after democratic reform was carried out in tibet, the bulk of the region's budgetary has been financed and 30 per cent of its grain supply provided by the central authorities. the region also enjoys preferential treatment in taxes and prices.

through corvees, exorbitant taxes, land rent, miscellaneous levies as well as usury, the three estate-owners (the reactionary local government, the monasteries and the nobilities) before liberation pocketed about 80 per cent of the wealth produced by the labouring people. the fourteenth dalai lama, for example, exacted more than 420 tons of chingke barley every year from the 27 manors directly owned by him, which were worked by more than 4,000 serfs and slaves. he also owned large areas of grazing grounds. feudal serfdom seriously undermined tibet's economy. the serfs lived in dire poverty.

in 1959, the chinese communist party led the tibetan people in overthrowing feudal serfdom and carrying out democratic reform.

during the past 14 years, taxes have accounted for only 8.4 per cent of the revenue of the region. and over 85 per cent of the industrial and commercial taxes come from state-run enterprises.

agricultural tax has remained fixed though farm output has increased considerably. proportionally it has dropped from 6.7 per cent of the farm output in 1961 to 4.5 per cent at present.

in pastoral areas, the tax is also fixed. it amounts to 150 grammes of wool per taxable sheep each year. animals below a certain price are exempted from tax. the tax of other animals takes taxable sheep as standard.

every cent collected by the state from the people is used in the interests of the people. as a matter of fact, the money it has used to help tibet build water-control projects, develop culture and education, and improve public health, farming, animal husbandry and social welfare since 1960 is four times the amount

of all taxes it has levied in the region. the funds the state allocated to help tibetan people's communes on one occasion was equal to more than half of the tax paid by the peasants and herdsmen there during the past 14 years.

to promote agriculture and animal husbandry in tibet, the state has advanced large sums of loans during the past 14 years and at the same time raised the purchasing prices for farm and animal products by 30 to 60 per cent, and reduced sales prices of insecticides, chemical fertilizer, farm tools, salt and kerosene by 30 to 75 per cent. the average price for various brands of tea is now 60 per cent lower than in 1954.

the tibetan people have developed the local economy in the revolutionary spirit of self-reliance and hard struggle and with help from the state. great changes have taken place in the autonomous region.

people's communes have been set up in more than 70 per cent of the townships there. total output of grain and total number of animals last year were double the figures before the democratic reform.

there was not a single factory in tibet before liberation. today, hundreds of small and medium-sized industrial enterprises have been put up there. they include hydro-electric power stations, farm implement plants, cement works, tanneries, woollen mills, motor car repair and assembly factories, timber mills and coal mines. great progress has also been made in transport and communications, culture and education and public health.

the living standards of the tibetan people have kept improving thanks to the leadership of the communist party and chairman mao and the development of production. the tibetan people have enjoyed free medical treatment and the population has been increasing since the democratic reform. many emancipated serfs have bank deposits. by the end of last september, the amount of bank deposits was over seven times the 1965 figure.

the labouring people of the liehmai people's commune in lungtzu county were heavily exploited before the democratic reform. people recalled that there were only 183 families in the area at that time but 55 persons were forced to desert their villages and 28 died of starvation. the commune members today live a happy life. most of them have surplus grain and bank deposits.

Lhasa Produces More Vegetables

(NCNA-English Lhasa, Feb. 21, 1974)

the winter markets in tibet's lhasa supply green peppers, cucumbers, celery, rape and other fresh vegetables to the working people in the capital of tibet, who never had vegetables in winter before liberation.

under the reactionary serfdom before liberation, lhasa grew only a few varieties of vegetables and production was very low. vegetables were supplied for the three categories of manorial lords, the former tibet local government, the monasteries and the nobility. to raise the tibetans' living standards after liberation, the communist party and chairman mao sent agro-technicians to lhasa to do scientific research and introduce new varieties of vegetables. lhasa now grows more than forty varieties of vegetables and output in 1973 was nearly double that in 1966, the year when the cultural revolution began.

before the democratic reform in 1959, lhasa grew only one crop of a vegetable in a year. the experimental farm attached to the tibet research institute of agricultural sciences developed a method of growing two crops a year. the workers and staff of the farm take advantage of the strong sunshine on the roof of the world for hothouses to increase vegetable production.

the city has adopted vegetable strains from other provinces. now lhasa can provide most of its seed needs. the experimental farm has produced nearly five tons of vegetable seeds each year since 1971 to supply lhasa, loka, chamdo, shigatse, nagchuka and other places in tibet.

government organizations and units of the people's liberation army in many parts of tibet have started to grow vegetables and build radiant heat hothouses. the lhasa "august first" farm has transformed a large tract of wasteland into farmland. the tibetan and han workers and staff of the farm produced 1,000 ton vegetables in 1972 and 1,700 tons last year.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Australia Aboriginal People Visiting China Group Leaves Kwangchow for Home

(NCNA-English Kwangchow, Feb. 20, 1974)

an eleven-member australia aboriginal people visiting china group with gary-edward foley as leader and evelyn ruth scott as deputy leader left kwangchow for home today.

the group arrived in china on january 17 at the invitation of the chinese people's association for friendship with foreign countries. it toured kwangchow, shanghai, nanking, peking, changsha and shaoshan, where they viewed factories, people's communes, schools, neighbourhood communities, scenic spots and historical sites.

li en-chiu, vice-president of the host association, feted the australian friends when they were in peking.

CHINA AND ETHIOPIA

Chinese Goodwill Delegation Leaves Peking for Ethiopia

(NCNA-English Peking, Feb. 21, 1974)

a 28-member chinese goodwill delegation led by hua ju-tsai, deputy head of the shanghai administrative bureau of the general administration of civil aviation of china (c.a.a.c.), left here by air this evening on a friendly visit to ethiopia.

teklemariam haile, manager of ethiopia airlines in china, is accompanying the delegation to ethiopia.

present at the airport to see the delegation off were deputy director-general of the c.a.a.c. shen tu and leading members of other departments concerned kung hsiao and liu hua.

also present were mulugeta estephanos and tamam abdul kader, first secretaries of the ethiopian embassy in peking.

CHINA AND ISLAMIC SUMMIT CONFERENCE

Premier Chou En-lai Greets Convocation of Islamic Summit Conference

(NCNA-English Peking, Feb. 21, 1974)

chou en-lai, premier of the state council of the people's republic of china, sent a message today to the islamic summit conference, warmly congratulating the convocation of the conference.

the message reads:

the islamic summit conference,

lahore

on the occasion of the convocation of the islamic summit conference, i wish to extend my warm congratulations. may the conference make new contributions to the reinforcement of the unity of islamic countries and peoples, to the unity of the third world countries and peoples on the basis of defending state sovereignty and protecting national resources, and to the struggle against imperialism, colonialism, hegemonism, zionism and racism. may the conference be crowned with success.

chou en-lai,
premier of the state council of
the people's republic of china

peking, february 21, 1974

CHINA AND JAPAN

Chinese Ambassador to Japan Gives Reception on Visit of Chinese Youth Delegation

(NCNA-English Tokyo, Feb. 21, 1974)

chinese ambassador to japan chen chu held a reception here yesterday evening in acknowledgement of the cordial reception accorded to the visiting chinese youth delegation by the japanese friends of various circles.

attending the reception were more than 400 japanese friends from 30 youth associations and friendly organizations, many of them coming from factories, villages and schools in kumamoto, fukuoka, yamaguchi, fukui, mie, shimane, osaka, kobe, yokohama and fukushima.

present on the occasion among others were hisao kuroda, chairman of the japan-china friendship association (orthodox); kenzo nakajima, director-general of the japan-china cultural exchange association; ryokichi minobe, governor of tokyo; dietman hosei yoshida, tadashi yaoita and hisao ishino.

representatives of the korean and chinese youth residing in japan were also present on the occasion.

leader of the chinese youth delegation wang shu-chen said: "during our one-month stay in japan, we feel deeply that after the restoration of china-japan diplomatic relations, the movement for china-japan friendship has been developing in a deep-going way, that the japanese friends engaged in the japan-china friendship movement have become more united and that the ranks of japan-china friendship have been further enlarged. it is the trend of times and the common aspiration of the chinese and japanese peoples that they should be friendly to each other from generation to generation. no force on earth can check or undermine it."

she said: our visit has helped us to realize more clearly that the japanese nation is a great nation. the brave and industrious japanese people and youth are waging an unremitting struggle against imperialism and the hegemonism and power politics pursued by the superpowers, in defence of peace in asia and the world, state sovereignty and territorial integrity, for guaranteeing the basic right to live and for winning social progress. we are inspired by the fighting spirit of the japanese people and youth and we should learn from them with great enthusiasm.

masanori azuma, chairman of the organization committee welcoming the chinese youth delegation, said that the friendship between the japanese and chinese peoples towers like the fujiyama and lasts like the yangtze river.

in the light of japan-china joint statement, he said, the broad masses of japanese youth and people are determined to strive for the early conclusion of a japan-china peace and friendship treaty and other business agreements.

ambassador chen chu and leader of the delegation wang shu-chen proposed toasts to the further development of friendship between the peoples and youths of the two countries.

at the reception, many old and new friends encouraged again and again the youth of the two countries to advance hand in hand to make new contributions to the cause of japan-china friendship.

an enthusiastic atmosphere prevailed at the reception. artistes of the chinese youth delegation and japanese friends sang songs. chinese and japanese friends autographed or wrote farewell words. many of them had photographs taken together.

Japanese Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, Feb. 21, 1974)

the delegation of secretaries of the liaison council of national movement for japan-china friendship left here today to visit other parts of china before going home. leader of the delegation is noboru yagi, and deputy leaders are hirosi muraguchi and shooko ema.

the delegation arrived here on february 15 as guest of the china-japan friendship association.

it was met and feted by president of the association liao cheng-chih. they had a friendly conversation. among those present on the occasion was secretary-general of the host association sun ping-hua. the japanese delegation visited a school and a factory and had discussions with representatives of the peking workers and other units concerned.

CHINA AND KOREA

Anniversary of Korean-Chinese Agreements Marked in Peking

(NCNA-English Peking, Feb. 20, 1974)

li jae pil, charge d'affaires ad interim of the embassy of the democratic people's republic of korea in peking, gave a cocktail party and film reception at the embassy today to celebrate the fifteenth anniversary of the signing of the korean-chinese air service and cultural cooperation agreements.

among those attending the party and seeing the korean feature film were shen chien, deputy head of the international liaison department of the central committee of the communist party of china, shen tu, deputy director-general of the general administration of civil aviation of china, ti fu-tsai, member of the cultural group under the state council, as well as leading members of departments concerned, including li ching-chuan, lin lin, chang cheng-teh and lu wei-chao.

Chinese Ambassador Holds Reception to Mark 15th Anniversary of Chinese-Korean Agreements

(NCNA-English Pyongyang, Feb. 21, 1974)

li yun-chuan, chinese ambassador to korea, gave a cocktail party and film reception at the embassy here today to celebrate the 15th anniversary of the signing of the chinese-korean agreements on air service and cultural cooperation.

a chinese feature film "bright sunny skies" was shown at the reception.

among the guests present at the reception were kim gil hyon, deputy director of the international department of the central committee of the workers' party of korea; kim jae bong, vice-minister of foreign affairs; chang chol, vice-minister of culture and art; kim yong sun, vice-chairman of the committee for foreign cultural relations and the central committee of the korea-china friendship association; li myon sang, vice-chairman of the central committee of the general federation of literary and art unions of korea and the central committee of the korea-china friendship association; and kim yo ung, director of the korean civil aviation bureau.

CHINA AND KUWAIT

Kuwaiti National Men's Volleyball Team Leaves Peking for Kwangchow

(NCNA-English Peking, Feb. 21, 1974)

the kuwaiti national men's volleyball team led by abdul-rahman hamad abdul-hameed al-sane left here for kwangchow by plane this afternoon after a friendly visit to peking.

seeing the team off at the airport were li meng-hua, leading member of the all-china sports federation, ma chi-wei, leading member of the chinese volleyball association, and chinese volleyball players.

qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking, was present.

during its stay in peking, the kuwaiti team played three friendly matches, with the peking team, the chinese people's liberation army team and the hopei provincial team. the visitors won from the hopei team 3:2 yesterday.

CHINA AND MEXICO

Mexican Doctor Leaves Peking

(NCNA-English Peking, Feb. 21, 1974)

dr. alfredo gallegos, chief of the biological reproduction division of the scientific investigation department of the mexican institute of social insurance and temporary adviser to the world health organization, and his wife left peking for home by plane today via kwangchow.

the mexican friends arrived in china for a visit on february 8. during their stay in peking, they were met and feted by hsueh kung-cho, director of the foreign affairs bureau of the chinese ministry of public health.

CHINA AND ROMANIA

Chinese Ice-Hockey Team Leaves for Romania

(NCNA-English Peking, Feb. 21, 1974)

a chinese ice-hockey team with sun wen-tsai as its leader and chao chi-hsin as its deputy leader left here by plane for romania yesterday. it will pay a friendly visit to romania and then go on to france to take part in the 1974 world ice-hockey championship group c competition.

CHINA AND SOVIET UNION

Soviet Revisionist Renegade Clique and Confucius

(NCNA-English Peking, Feb. 21, 1974)

like all reactionaries and ringleaders of opportunist lines in chinese history, the soviet revisionist renegade clique worships confucius.

in criticizing lin piao and confucius, and exposing the soviet revisionists' reactionary features and vicious motives in their worship of confucius, the chinese people have touched the soviet revisionists on their most tender spot. that is why they have impatiently come out with a denial that they "did not in any way talk about confucius with great relish"; they also asserted that in appraising confucius, they "first of all follow the marxist-leninist principle of class analysis." but what has been put down in black and white cannot be obliterated.

is it true that the soviet revisionists have never "talked about confucius with great relish"? haven't they demanded that we "point out exactly what materials the soviet union has published in praise of confucianism"? well then, please look at the facts exclamation

way back in 1956 when the soviet revisionist renegade clique came to power, its hack writers sang the praises of the confucianist cosmogonical theory, which, they maintained, "contained materialistic ideas". since then, the soviet revisionists have lavished praises on confucius in order to meet the needs of their revisionist line of capitalist restoration, "peaceful coexistence", "peaceful competition", "peaceful transition", "the state of the whole people" and "the party of the entire people". the "history of sociological doctrines of the ancient east", which was published in 1959 in the soviet union, says: "confucius had firmly put forward the idea about the necessity for peace and tranquillity in the world and found the root cause of the people's calamities in war." it maintains that "the democratic nature of certain political ideas of the founder of confucianism should be highly appraised." volume one of the "selected works of chinese literature", which was published in the same year, openly lauds confucius' concept of "restraining oneself and restoring the rites". it says that "to 'restore the rites' is to abide by the norms of organized social life" and acclaims as "courageous" the stubborn stand of meng ko (mencius), one of confucius' followers, in defence of the slave system.

volume four of the "lesser encyclopaedia of the soviet union" asserts that confucius' doctrine had "progressive and enlightening trends".

in the early sixties, when the renegade, hidden traitor and scab liu shao-chi stirred up an ill wind of capitalist

restoration, he again dished up his sinister book on "self-cultivation", vigorously peddling the doctrine of confucius and mencius and feverishly lauding the "benevolence" advocated by confucius as a doctrine to "treat a person as a human being". what he actually wanted was to do away with the dictatorship of the proletariat and practise "benevolent government" toward the reactionary classes. he was not alone in this. at that very time, volume two of the soviet revisionists' "encyclopaedia of philosophy" came off the press in 1962. it extols confucius' "benevolence" as "humanity, humanitarianism and love of mankind", a doctrine "to treat all persons as human beings."

after he came to power brezhnev has taken over the mantle of khrushchov in worshipping confucius. volume seven of the "soviet historical encyclopaedia" published in 1965 praises confucius and his like for giving attention to "bettering the people's welfare".

during china's great proletarian cultural revolution the soviet revisionists evoked the dead souls of confucius and mencius time and again in their attack on the dictatorship of the proletariat and the great cultural revolution in china. in 1967, the soviet magazine "historical problems" glorifies mencius as "a tireless fighter against all that he considered to be social evils of his time". in the following year the same magazine carried a special article entitled "the confucian school of china", extolling confucius in every aspect and asserting that "confucianism" is "a unique treasure of chinese culture". the soviet revisionists echoed from afar the feelings they shared with lin piao when this bourgeois careerist, conspirator, double-dealer, renegade and traitor and his gang were hiding in a dark corner and plotting to subvert china's dictatorship of the proletariat, viciously attacking the latter as "reliance on force" instead of "on virtue", and blustering that "of all things, this is the most important: to restrain oneself and restore the rites". in december, 1969, the soviet magazine "novy mir" carried a special article claiming that confucius "was unequivocally opposed to the tyranny of the rulers" and "insisted on their practising benevolent government", and it said that there was "another possibility of regarding men in a more humanitarian way".

the soviet revisionists have further unmasked themselves ever since the chinese people launched the criticism of lin piao and confucius. tass, "pravda", "izvestia", "literary gazette", "historical problems", "problems of the far east" and other soviet journals have all taken the field, books have been published and meetings held to vilify and distort this great struggle of the chinese people and to embellish confucius. the soviet magazine "problems of the far east" even went so far as to describe confucius as "a wise and brilliant politician". it disclosed that almost every year over the last few years the soviet revisionists had held "scientific meetings" on "china's society and state". "china: society and state", a collection of reports

delivered at these sinister meetings published in 1973, openly praises "the confucianist doctrine of the middle ages" as "militant". "a soviet study on chinese literature" published at the end of 1973 even claims that the "tradition" of the slave system advocated by confucius was to "perfect and raise" man's "moral level to that of gentlemen".

all this is far more than "talking with great relish" about confucius, and what has been mentioned above is only a small part of the innumerable facts about the soviet revisionists' worship of confucius. in the light of these facts, wouldn't it be more fitting to say that the soviet revisionists have prostrated themselves before confucius?

now let us see how the soviet revisionists "follow the marxist-leninist principle of class analysis" in their appraisal of confucius.

first, they try their utmost to prettify the "benevolence" and "benevolent government" advocated by confucius. "benevolence" is the nucleus of confucian ideology. as confucius himself explained, "benevolence is to restrain oneself and restore the rites". the so-called "self-restraint and restoration of the rites" means to reverse the wheel of history, restore the slave system and prop up the tottering rule of the slave-owners. the "benevolent government" advocated by confucius means the dictatorship of the slave-owners. "the benevolent love all men" is a mere humbug to disguise the dictatorship of the slave-owners. yet the soviet revisionists assert that "benevolence" means "humanity" and "love of mankind", that "'benevolence' is a lofty ideal almost beyond reach", and that the "benevolent government" advocated by the confucian school "had laid the foundations of the humanitarian tradition of many centuries".

secondly, they extol the representative of the declining slave-owners confucius as a defender of the interests of the people. confucius vilified the working people as "rustic men", "small men" and "birds and beasts" with which "one cannot mix". toward those who dared to insist on reforms in the interests of the people, he ordered them killed on charges of "disrupting government." yet the soviet revisionists allege that confucius and his like "regarded the people's interests as the ultimate and highest goal in state administration", that they "treated the people in a humanitarian way", that they "for the first time made an appeal that all men be treated as human beings" and that they "reflected the interests of the broad masses of the people".

thirdly, they describe confucius' activities of restoring the slave system as "progressive". all his life, confucius had worked for the restoration of the slave system and against social reforms. after the unification of china by chin shih huang, reactionary confucianists continued to engage in counter-revolutionary activities to restore

the slave system. yet the soviet revisionists allege that "the confucianists had done a lot of work in altering ancient institutions and traditions to meet the various conditions of a developed social organism", that "their positions in the political struggle of their time were most suited to reality" and that "progressive aspects may be found in the early confucianists".

fourthly, they laud to the skies the reactionary economic proposals of confucius and company, describing them as "positive". at a time when the slave system was collapsing and feudal economy was developing in china, confucius attempted to reverse the wheel of history, openly opposing the feudal ownership of land and advocating the restoration of the nine-square system of dividing land. the soviet revisionists are full of praises for this. they say that "there is also a positive social-economic programme in the doctrine of confucius", that the nine-square system "constituted an idyllic life", that "mencius' theory concerning the restoration of the nine-square system should be considered as the real concern of the confucian school for the millions of peasants with no or little land", and that confucius and mencius had put forward a "number of proposals for the betterment of the well-being of the people".

fifthly, they describe confucius' undertakings in education with a view to saving the moribund slave system as education "for the whole people". the objective of confucian education was: "the student who excels in learning can be an official", that is, to train slave drivers serving the politics of the slave-owning class. yet the soviet revisionists extol confucius as "an ancient chinese thinker, educator and statesman", "the most holy sage of china" and "the teacher for generation after generation". confucius, they say, "had set up and led the first private school in china where anyone could attend irrespective of one's family background. this broke for the first time in history the aristocrats' monopoly of education", and thereby "played a brilliant role in the history of chinese education".

what, one may ask, have these utterances of the soviet revisionists in common with marxism-leninism? on the contrary, they are identical with those of the old tsars, chinese renegades and traitors. the "encyclopaedia" compiled by hack writers of the tsar at the end of the 19th century said that "the desire of the confucianists" was "to restrict imperial prerogatives in the interest of the people and their spokesmen". the chinese arch-traitor wang ching-wei said, "all codes and regulations as well as cultural objects originated from the ancient teacher confucius". after having been driven to taiwan by the chinese people, chiang kai-shek continues to clamour that the doctrine of confucius and mencius was an "excellent cultural tradition of the nation". the renegade, hidden traitor and scab liu shao-chi maintained that the doctrine of confucius and mencius was "a bequest useful to us".

the bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor lin piao raved that "the doctrine of the confucian school is of historical materialism". how harmonious are the soviet revisionists with these reactionaries in their utterances exclamation how is it that this gang of soviet revisionists, like all chinese and foreign reactionaries, are so fond of and revere as gods confucius and his ilk who stubbornly defended the declining slave system? because they are all representatives of reactionary classes going against the historical tide and stubbornly trying to turn back the wheel of history. in lauding confucius, the soviet revisionists are trying to justify their restoration of capitalism and their policy of social-imperialism; they are trying "to justify the meanness of today with that of yesterday".

more than two thousand years ago, confucius and his disciples failed to stem the historical current that brought china's slave society to feudal society, and they themselves were swept into the garbage heap of history. today, when the revolutionary current of the world people is rolling forward with the momentum of an avalanche, brezhnev and his like will fare no better than confucius in evoking the latter's dead soul and trying to turn back the wheel of history.

CHINA AND TANZANIA

Tanzanian Ambassador to China Gives Reception Marking Sino-Tanzanian Friendship Treaty Anniversary

(NCNA-English Peking, Feb. 20, 1974)

tanzanian ambassador to china r.s. wambura and his wife gave a reception at the embassy here this afternoon to celebrate the ninth anniversary of the signing of the sino-tanzanian treaty of friendship.

among those present on the occasion were fang yi, minister of economic relations with foreign countries, ho ying, vice-minister of foreign affairs, kuo lu, vice-minister of communications, hao chung-shih, vice-minister of agriculture and forestry, ting hsueh-sung, vice-president of the chinese people's association for friendship with foreign countries, and wan hai-feng, deputy commander of the peking units of the chinese people's liberation army.

also present was peper besa, counsellor of the zambian embassy in peking.

the reception proceeded in a warm, friendly atmosphere.

Reception Marks 9th Anniversary of Friendship Treaty between China and Tanzania

(NCNA-English Dar Es Salaam, Feb. 20, 1974)

li yao-wen, chinese ambassador to tanzania, gave a reception in the chinese embassy here this evening on the occasion of the ninth anniversary of the signing of the friendship treaty between the people's republic of china and the united republic of tanzania.

among the nearly 200 guests present were tanzanian chief justice saidi, minister for finance msuya, minister for communications and works lusinde, minister for health mwenyi, minister for information and broadcasting mwakawago, chief of the political education office of the tanzanian people's defence forces simba and other government officials as well as friends from various circles.

at the reception a colour documentary "tanzania-zambia railway under construction" was shown to the warm welcome of the guests.

guests and hosts toasted the further strengthening and development of the friendly relations and cooperation between tanzania and china.

yesterday evening, chinese consul in zanzibar chen chiang also gave a reception on the occasion. attending the reception were minister of state in the first vice-president's office and member of the zanzibar revolutionary council hassan moyo, vice-president of the zanzibar afro-shirazi party and mayor of zanzibar city rehani kingo, commander of the tanzanian people's defence forces in zanzibar and member of the zanzibar revolutionary council yussuf himidi and other government officials. a chinese film of the peking opera "on the dock" was shown at the reception.

both receptions proceeded in a warm and friendly atmosphere.

CHINA AND ZAMBIA

Zambian President Leaves Rawalpindi for Peking

(NCNA-English Rawalpindi, Feb. 21, 1974)

president kenneth d. kaunda of zambia left here for peking by special plane this morning after a one-night stop-over.

the zambian president flew in here yesterday afternoon on his way for an official visit to china.

upon his arrival and departure, he was met and seen off at the airport by pakistan federal minister for law and parliamentary affairs abdul hafeez pirzada, other pakistan government officials and chinese ambassador to pakistan chang tung.

j. k. chivunga, zambian ambassador to china, and kao chien-chung, deputy director of the protocol department of the chinese foreign ministry who came here specially to greet president kaunda, left on the same plane.

Official Members of President and Madame Kaunda's Party to China

(NCNA-English Peking, Feb. 21, 1974)

the party of dr. k.d. kaunda, president of the republic of zambia, and madame b. kaunda to china includes 27 official members. among them are:

e.h.k. mudenda, member of the central committee of the united national independence party (u.n.i.p.) of zambia and chairman of the political, constitutional, legal and foreign affairs committee of the u.n.i.p.;

s. wina, member of the central committee of the u.n.i.p. and chairman of the elections, strategy planning and publicity committee of the u.n.i.p.;

h. mulemba, member of the central committee of the u.n.i.p. and chairman of the economics and finance committee of the u.n.i.p.;

mrs. b.c. kankasa, member of the central committee of the u.n.i.p. and secretary for the women brigade of the u.n.i.p.;

miss p. kawandami, member of the central committee of the u.n.i.p. and deputy chairman of the youth and sports committee of the u.n.i.p.;

a.j. soko, member of parliament and minister of power, transport and works;

v.j. mwaanga, member of parliament and minister of foreign affairs;

p.j.f. lusaka, member of parliament and minister of rural development;

r. kunda, member of parliament and minister of commerce;

air commodore p.d. zuze, member of parliament, minister of state for defence and air commander;

m.c. chona, special assistant to the president;

p.j. chisanga, secretary to the cabinet;

dr. h.s. meebelo, head of research at the headquarters of the u.n.i.p.;

n.n. kalala, deputy secretary to the central committee of the u.n.i.p.;

l. mwananshiku, permanent secretary of the ministry of planning and finance;

brigadier b.n. mibenge, army chief of staff;

d. luzongo, director of agriculture; and

j.m. munkanta, chief of protocol.

President and Madame Kaunda Arrive in Peking

(NCNA-English Peking, Feb. 21, 1974)

dr. k.d. kaunda, president of the republic of zambia, madame b. kaunda, and other distinguished zambian guests arrived in peking by special plane this afternoon for an official visit to china at the invitation of the chinese government.

the friendly envoys from africa were given a grand and warm welcome at the airport by several thousand people.

chou en-lai, yeh chien-ying, li hsien-nien, chen hsi-lien, wu teh, chi peng-fei, fang yi, li chiang, liu hsiang-ping and li ta were among the chinese leaders and leading members of departments concerned present at the airport to welcome the distinguished guests.

a warm atmosphere of the friendship between the chinese and zambian people prevails over the chinese capital today. the national flags of china and zambia and colourful streamers fluttered over the main thoroughfare. huge slogans hung on the tall buildings along the main street were inscribed with: "resolutely support the zambian people's just struggle in safeguarding national independence and state sovereignty exclamation" "long live the friendship between the chinese and zambian people exclamation" "long live the great unity of the asian and african people exclamation" "long live the great unity of the people all over the world exclamation"

during his visit to china in june of 1967, president kaunda made important contributions to promoting the friendly relations of cooperation between china and zambia. this time, president kaunda has once again brought to the chinese people the profound sentiments of the zambian people. the people of the capital sincerely wish the current friendly visit to china by president and madame kaunda complete success.

at half past four p.m., when president and madame kaunda stepped down from the special plane amidst applause, premier chou en-lai, vice-chairman yeh chien-ying and other chinese leaders went forward to warmly shake hands with the distinguished guests.

a grand welcoming ceremony took place at the airport which flew the national flags of china and zambia. the band played the national anthems of zambia and china. president kaunda, in the company of premier chou en-lai and vice-chairman yeh chien-ying, reviewed a guard of honour made up of men of the ground, naval and air forces of the chinese people's liberation army and walked round to meet the welcoming crowds. the beating of drums and gongs and an elated atmosphere prevailed at the airport. singing and dancing, youngsters waved bouquets and colourful ribbons. they cheered "huanying, huanying" (welcome, welcome). militiamen and women stood in formation to salute the distinguished zambian guests.

the distinguished guests then drove to the guesthouse.

madame teng ying-chao greeted the zambian guests at the guesthouse.

also present at the airport were:

members of the standing committee of the national people's congress hu yu-chih and lo shu-chang; and

leading members of government departments, the chinese people's liberation army, peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries ho ying, kuo lu, li ke, chien cheng-ying, sung yang-chu, chen hsi-yu, hao chung-shih, yang tien-kuei, wang yi-chih, chu mu-chih, lin

chia-mei, wang hai-jung, yao hsiao-cheng, chang chi-hui, li shih-an, yang chi and wang hsiao-yi, and chinese ambassador to zambia li chiang-fen and madame meng shu-fang.

diplomatic officials of the zambian embassy in peking and diplomatic envoys of various countries to china were also present.

kao chien-chung, deputy director of the protocol department of chinese foreign ministry, and j. k. chivunga, zambian ambassador to china and madame chivunga, who made special trip to islamabad to welcome president and madame kaunda, arrived here by the same plane.

when president and madame kaunda stopped over at urumchi today, they were warmly greeted at the airport by leading members of the sinkiang uighur autonomous region and urumchi city yang yung, tsao szu-ming, sung chih-ho, ismail aymat, ho lin-chao, hu liang-tsai, yang li-yeh and ahmutung niyatzu.

Chinese Leaders Meet President and Mme. Kaunda, Premier Chou En-lai Gives Grand Banquet for Distinguished Zambian Guests

(NCNA-English Peking, Feb. 21, 1974)

chinese leaders chou en-lai, yeh chien-ying, chiang ching, li hsien-nien, chen hsi-lien, chi teng-kuei and wu teh met with dr. kenneth david kaunda, president of the republic of zambia, madame kaunda and the other distinguished zambian guests here this evening. they had a cordial and friendly talk and were photographed together.

later, premier chou en-lai gave a grand banquet to warmly welcome president and mme. kaunda and the other distinguished zambian guests.

zambian ambassador to china j.k. chirunga, his wife and embassy officials were present.

the banquet was held in the great hall of the people. the national flags of zambia and china hung in the banquet hall. president and mme. kaunda were greeted with warm applause as they entered the hall in the company of chinese leaders.

premier chou en-lai and president kaunda spoke at the banquet which was permeated with a warm atmosphere of friendship between the chinese and zambian peoples.

on behalf of chairman mao tsetung and the chinese government and people, premier chou en-lai in his speech extended a warm welcome to president and mme. kaunda and all the other distinguished guests from zambia. he praised the zambian people who, under the leadership of president kaunda, have successfully safeguarded their national independence and state sovereignty and rendered active support to other afro-asian peoples in their just struggles to oppose imperialism, colonialism and power politics and to win and defend national independence, thus making positive contributions to the afro-asian people's cause of unity against imperialism and hegemonism. the chinese premier expressed the conviction that the current visit of president kaunda will be a significant new milestone in the history of the friendly relations and cooperation between china and zambia and the friendship between the two peoples.

president kaunda said in his speech that he has brought warm and very cordial greetings and best wishes from the people of zambia to the people of china. he expressed appreciation for the commitment of the party, government and people of china to the cause of zambia and the cause of the oppressed, not only in africa but also the world over. president kaunda said that the zambian-chinese relations are very strong and friendly. he expressed the hope that the zambian and chinese peoples will remain united.

their speeches were followed by the playing of the national anthems of zambia and china.

present at the banquet were diplomatic envoys of various countries to china.

also attending were yeh chien-ying, li hsien-nien, chen hsi-lien, chi teng-kuei, wu teh, chi peng-fei, fang yi, li chiang, liu hsiang-ping, li ta, lin chia-mei and others.

Premier Chou En-lai Speaks at Peking Banquet

(NCNA-English Peking, Feb. 21, 1974)

chinese premier chou en-lai today praised the zambian people for their success in safeguarding their national independence and state sovereignty under the leadership of president k.d. kaunda and their positive contributions to the afro-asian people's cause of unity against imperialism and hegemonism.

he was speaking at the banquet he hosted in honour of president and madame kaunda here this evening.

the chinese premier said: "under the leadership of president kaunda, the zambian people have repeatedly frustrated acts of aggression, interference, subversion and blockade perpetrated by imperialism, colonialism, neo-colonialism, white racism and big-power hegemonism and successfully safeguarded their national independence and state sovereignty. they have also made remarkable achievements in developing independently their national economy and culture by relying on their own efforts. in international affairs, the zambian government has consistently pursued a policy of peace, neutrality and non-alignment and rendered active support to other afro-asian peoples in their just struggles to oppose imperialism, colonialism and power politics and to win and defend national independence, thus making positive contributions to the afro-asian people's cause of unity against imperialism and hegemonism."

referring to the present international situation, premier chou en-lai pointed out: "at present, the international situation is characterized by worldwide great disorder. 'the wind sweeping through the tower heralds a rising storm in the mountains.' with the contention for world hegemony between the two superpowers growing ever more intense, the entire world is far from tranquil, and all the basic contradictions of the contemporary world are sharpening drastically. strategically, europe is the focus of their contention. they are engaged in a very acute struggle in all parts of the world, and especially in the middle east, for places of strategic importance and for oil and other strategic resources. contention between the imperialists and their aggression, plunder, interference and subversion against the third world have greatly stimulated the awakening of the people of all countries and aroused the third world to closer unity. at present, the struggle to safeguard national independence and state sovereignty, protect national resources and economic rights and interests and oppose power politics and hegemonism is developing on an unprecedented scale in the third world. the broad masses of the people in capitalist countries are launching a tremendous wave of struggles to resist intensified exploitation by monopoly capital. 'flowers fall off, do what one may exclamation' beset with troubles at home and abroad, one superpower is having a very hard time. the other superpower has wild ambitions but not enough strength; it is begging for foreign loans and putting its resources on sale; its essential weakness is revealed to a fuller extent. it has run up against the wall everywhere in its outward expansion. it can be predicted that its deeds will surely arouse greater resistance among the people of various countries."

he said: "looking ahead, we are full of confidence. the superpowers are bound to decline further, and the people of the world will surely continue to advance with giant strides hoax, blackmail, and tricks have lamentably failed. the great mask of the imperialists has dropped, and the blows of the courageous people of asia, africa and latin america through struggle. the people, comprising more than ninety

per cent of the world's population, will surely decide the destiny of the world."

the premier noted, "at present, the situation in africa is heartening. the great african people are continuing to advance victoriously in their struggle against imperialism, colonialism, racism, zionism and big-power hegemonism." "the african countries and peoples, fighting shoulder to shoulder in the struggle against their common enemies, have demonstrated the great might of their unity. we are confident that the awakened african people will ultimately shatter the shackles of various kinds imposed on them by all foreign forces of aggression and win the complete independence and liberation of africa. the chinese people, following the teachings of chairman mao, will, as always, unswervingly support the african people in their just struggles," he said.

premier chou en-lai stressed that china and zambia are both developing countries belonging to the third world. he expressed the conviction that the current visit of president kaunda will be a significant new milestone in the history of the friendly relations and cooperation between china and zambia and the friendship between the two peoples.

President K.D. Kaunda Speaks at Peking Banquet

(NCNA-English Peking, Feb. 21, 1974)

zambian president k.d. kaunda said here today that the zambian and chinese peoples were "friends in need and in deed, friends in happiness and sorrow -- in fact, all weather friends".

speaking at the welcoming banquet hosted by chinese premier chou en-lai this evening, the zambian president pointed out: "chinese-zambian relations are very strong and friendly. we share a lot in common. we have a very large area of common principles, ideals and objectives.

- you believe in mutual respect for territorial integrity and sovereignty, so do we.

- you believe in mutual non-aggression and non-interference in the internal affairs of other independent nations, so do we.

- you believe in equality and mutual benefit in relations among peoples and nations, so do we.

- you believe in peaceful co-existence, in the peaceful settlement of disputes and non-use of force amongst independent nations, so do we."

he noted, "the relations between china and zambia have been greatly strengthened. we have supported each other on many issues in the cause of justice. the field of financial and economic co-operation has been expanded. the volume of trade has increased tremendously to the advantage of both countries. chinese assistance is deeply appreciated and welcomed by the zambian people."

he added: "for many years since the chinese revolution, the imperialists have worked hard to deter africa and other nations under their suzerainty from cultivating the friendship of china by painting the chinese people in the most repugnant shapes and forms. they have sought to distort the image of china. but all are landing straight on the faces of imperialists."

president kaunda praised the victories won by the indochinese peoples in their struggles. he said: "we support unreservedly the great cambodian people struggling against the lon nol puppet regime."

speaking about the middle east question, the zambian president pointed out that israeli intransigence found its roots in superpower support which dictated the continued occupation of arab lands. he condemned israel for her expansionist policy. he expressed support to the palestinians in their claim for their rightful place in the middle east. "until the wishes of the palestinians are accommodated, genuine peace will not be achieved in this area," he said.

president kaunda pointed out that the long and bitter armed struggle waged in southern africa was a just cause. "what sustains the colonial and racist regimes in southern africa is not the power of the white clique, but the direct economic, financial, military and diplomatic support from some major western countries," he added. "without the supply of arms to portugal, rhodesia and south africa, these regimes could not stand the onslaught of the liberation movements.

"now tension within rhodesia, mozambique, angola, namibia and south africa is growing more intense as the armed struggle gains momentum. the racist regimes and their supporters have become restive."

he said: "victory in southern africa will be decided not by south africa's military might, but by the will, unity, heroic determination and courage of the 40 million people of southern africa to wage their just struggle to a successful end." "no force, however great, can stop the people of africa from achieving their freedom. the military arsenal which some western countries are assisting to build in south africa will be rendered impotent before the great force of the revolution of the masses. the struggle in africa is between progressive forces on one hand and reactionary forces on the other. some western nations condemn the armed struggle, but they supply arms to racists and colonialists, engage in joint military exercises,

and train their pilots. the people of africa however will prove eventually that the investment in armaments in southern africa is a wasted effort. they are fighting a wrong war, against the wrong people and in a wrong place. their weapons will fill the military museums after liberation as monuments of failure and shame, as testimony of deep contradictions between words and actions." he added, "the lusaka manifesto on southern africa set the options very clearly."

the president went on to say: "zambia has also suffered numerous acts of unprovoked aggression by racist regimes in rhodesia, south africa and portuguese controlled territories." "the enemy has tried every means including subversion, dissension, sabotage, economic strangulation, direct attack against zambia. but we have solemnly declared that we will not submit to blackmail; we will not surrender our independence."

he said: "we want real independence, not paper independence. foreign capitalist and imperialist control is inimical to our freedom and independence. we are determined to win our war against all internal and external enemies."

concluding, president kaunda said: "we have many friends in the world and the chinese are among the best." "we express the hope that the chinese people and the zambian people will remain united in their friendship and in their co-operation for the benefit of all."

Premier Chou En-lai's Speech at Peking Banquet

(NCNA-English Peking, Feb. 21, 1974)

following is the full text of premier chou en-lai's speech at the banquet he gave in honour of zambian president k.d. kaunda here this evening:

your excellency respected president kenneth david kaunda and mme kaunda,

distinguished zambian guests,

friends and comrades,

his excellency kenneth david kaunda, president of the republic of zambia, is an old and well-acquainted friend of the chinese people, who visited china before in 1967. now, at the invitation of the chinese government, his excellency the president and mme kaunda have again come to china on an official visit to renew friendship, bringing to us the profound friendly sentiments of the zambian

people. this fills us with particular warmth and joy. on behalf of chairman mao tsetung and the chinese government and people, i wish to extend our warm welcome to his excellency the president and mme kaunda and all the other distinguished guests from zambia.

zambia, a beautiful and richly-endowed land, is a young and vigorous country in africa. the industrious and valiant zambian people are a people with a glorious tradition of fighting against imperialism and colonialism. under the leadership of president kaunda, the zambian people, daring to fight and daring to win, have, since independence, repeatedly frustrated acts of aggression, interference, subversion and blockade perpetrated by imperialism, colonialism, neo-colonialism, white racism and big-power hegemonism and successfully safeguarded their national independence and state sovereignty. they have also made remarkable achievements in developing independently their national economy and culture by relying on their own efforts. in international affairs, the zambian government has consistently pursued a policy of peace, neutrality and non-alignment and rendered active support to other afro-asian peoples in their just struggles to oppose imperialism, colonialism and power politics and to win and defend national independence, thus making positive contributions to the afro-asian people's cause of unity against imperialism and hegemonism. the stand of the zambian government and people of upholding justice in defiance of duress has won the praise of other afro-asian countries and the people of the whole world. we rejoice at the outstanding achievements of the fraternal zambian people and wish you new and still greater victories along your road of advance.

friends and comrades,

at present, the international situation is characterized by worldwide great disorder. "the wind sweeping through the tower heralds a rising storm in the mountains." with the contention for world hegemony between the two superpowers growing ever more intense, the entire world is far from tranquil, and all the basic contradictions of the contemporary world are sharpening drastically. strategically, europe is the focus of their contention. they are engaged in a very acute struggle in all parts of the world, and especially in the middle east, for places of strategic importance and for oil and other strategic resources. contention between the imperialists and their aggression, plunder, interference and subversion against the third world have greatly stimulated the awakening of the people of all countries and aroused the third world to closer unity. at present, the struggle to safeguard national independence and state sovereignty, protect national resources and economic rights and interests and oppose power politics and hegemonism is developing on an unprecedented scale in the third world. the broad masses of the people in capitalist countries are launching a tremendous wave of struggles to resist intensified exploitation by monopoly capital. "flowers fall off, do what one may exclamation" beset with troubles at home and abroad, one superpower is having a very hard time. the other superpower

has wild ambitions but not enough strength; it is begging for foreign loans and putting its resources on sale; its essential weakness is revealed to a fuller extent. it has run up against the wall everywhere in its outward expansion. it can be predicted that its deeds will surely arouse greater resistance among the people of various countries. looking ahead, we are full of confidence. the superpowers are bound to decline further, and the people of the world will surely continue to advance with giant strides through struggle. the people, comprising more than ninety per cent of the world's population, will surely decide the destiny of the world.

at present, the situation in africa is heartening. the great african people are continuing to advance victoriously in their struggle against imperialism, colonialism, racism, zionism and big-power hegemonism. the republic of guinea-bissau was born in glory amidst the flames of armed struggle. the armed struggles and mass movements for freedom and liberation carried on by the peoples of angola, mozambique, zimbabwe, namibia and azania are developing vigorously. the just struggle of the independent african states to defend national independence and state sovereignty and oppose exploitation by rich countries is scoring one victory after another. the african countries and peoples, fighting shoulder to shoulder in the struggle against their common enemies, have demonstrated the great might of their unity. we are confident that the awakened african people will ultimately shatter the shackles of various kinds imposed on them by all foreign forces of aggression and win the complete independence and liberation of africa. the chinese people, following the teachings of chairman mao, will, as always, unswervingly support the african people in their just struggles.

friends and comrades,

china and zambia are both developing countries belonging to the third world. in the struggle against imperialism, colonialism and racism and for national independence and liberation, our two peoples have always sympathized with and supported each other and forged a profound friendship. since the establishment of diplomatic relations, the friendly relations and cooperation between our two countries have been steadily consolidated and developed on the basis of the five principles of peaceful coexistence, and the militant unity of our two peoples has grown from strength to strength. the fact that his excellency the president and madame, slighting the fatigue of a long journey, have come for their second visit to china is a full expression of trust in and friendship for the chinese people. we are deeply moved by this. we are confident that the current visit will be a significant new milestone in the history of the friendly relations and cooperation between china and zambia and the friendship between our two peoples.

i wish complete success to the visit of his excellency the president and madame and all the other distinguished zambian guests.

now, i propose a toast

to the prosperity of the republic of zambia and the well-being of her people,

to the constant consolidation and development of the friendship between the chinese and zambian peoples and the friendly relations and cooperation between our two countries,

to new victories for the people of all countries in their struggles against imperialism and hegemonism,

to the great unity of the afro-asian peoples and of the people of the whole world,

to the health of his excellency the president and mme kaunda,

to the health of all the other distinguished zambian guests,

to the health of the heads of diplomatic missions and their wives present, and

to the health of all friends and comrades present here exclamation

President K.D. Kaunda's Speech at Peking Banquet

(NCNA-English Peking, Feb. 21, 1974)

following is the full text of zambian president k.d. kaunda's speech at the welcoming banquet given by premier chou en-lai here this evening:

your excellency the prime minister of the people's republic of china,

honourable ministers,

distinguished guests,

comrades, brothers and sisters,

first of all, i bring warm and very cordial greetings and best wishes from the people of zambia to the great and friendly people of china. the zambian people hold the chinese people in very high esteem and great admiration.

on their behalf, and on behalf of my wife and the entire delegation, i wish to thank you for the touching welcome and your hospitality which have brought back very vividly and refreshingly the happy memories of our last visit almost seven years ago.

it is nice to be back in china again. it is nice to see the chinese people in their country again. it is nice to see the progress made in these few years by the great people of this nation under their most respected leader chairman mao.

for us in zambia, the visit in 1967 opened a new chapter in our relations with china. today, chinese-zambian relations are very strong and friendly. we share a lot in common. we have a very large area of common principles, ideals and objectives.

- you believe in mutual respect for territorial integrity and sovereignty, so do we.

- you believe in mutual non-aggression and non-interference in the internal affairs of other independent nations, so do we.

- you believe in equality and mutual benefit in relations among peoples and nations, so do we.

- you believe in peaceful co-existence, in the peaceful settlement of disputes and non-use of force amongst independent nations, so do we.

since 1967, the people of china have scored one victory after another. china's internal development has attracted the attention and earned the admiration of the rest of the world. you are a model of development. technologically, china has scored tremendous victories. the people of china have remained united in their determination and in their goals both at home and abroad. china has been recognized internationally and has earned the friendships of many nations. so it is, that peking has one of the biggest diplomatic communities in the world. the admission of the people's republic of china to the united nations was the crowning victory in the chinese people's just struggle for international recognition which she has always deserved. your patient struggle and your victories are a source of inspiration to us.

in the same period, the relations between china and zambia have been greatly strengthened. we have supported each other on many issues in the cause of justice. the field of financial and economic co-operation has been expanded. the volume of trade has increased tremendously to the advantage of both countries. chinese assistance is deeply appreciated and welcomed by the zambian people. only last year, following the closure of the rhodesia-zambia border by the renegade racist clique in salisbury led by ian smith, china was one of the first to respond with a contribution of ten million u.s. dollars and

57 trucks to help meet the zambian emergency. the chinese people and their party and government showed once again that they were friends in need and in deed, friends in happiness and sorrow -- in fact, all weather friends. they have always matched revolutionary words with revolutionary and creative deeds.

the zambian people have had experience of the chinese spirit of comradeship within our country. chinese people have over the last few years worked side by side with their zambian brothers and comrades in the construction of roads and radio transmitters and of course, currently the great "uhuru" tanzania-zambia railway. what has been accomplished with chinese co-operation is a monument of achievement by the people of china and the people of zambia. what has been achieved is not only a testimony of chinese workmanship but also an expression of chinese friendship in action.

we in zambia are greatly satisfied with our friendship developed over the last few years. i, therefore, convey to you on this occasion our appreciation and the profound gratitude of the people of zambia, for the commitment of the party, government and the people of china to our cause and the cause of the oppressed, not only in africa but also the world over. for many years since the chinese revolution, the imperialists have worked hard to deter africa and other nations under their suzerainty from cultivating the friendship of china by painting the chinese people in the most repugnant shapes and forms. they have sought to distort the image of china. but all hoax, blackmail, and tricks have lamentably failed. the great mask of the imperialists has dropped, and the blows of the courageous people of asia, africa and latin america are landing straight on the faces of imperialists. some imperialists are bleeding with great pain and cannot survive the current revolution.

meanwhile, the imperialist paint on the chinese nation has peeled off and what remains is the true face of china, a face of real friendship, radiating the warm feelings of the people of china towards the people of the world, particularly the oppressed.

i have said earlier that we have achieved a lot in building and strengthening our bilateral relations. as we enter the 10th anniversary of our independence, we can look forward to the completion of the great tanzam railway. this railway was our dream and now our product. tanzam is a clear expression of our common commitment with china to develop and unite africa. zambia can also look forward to the strengthening of our relations through new fields of co-operation to improve our efforts to achieve self-reliance.

however, the success of our efforts at home and abroad depends on peace and security in the world. in the last few years, we have witnessed an improvement in the relations

between world's superpowers. we have had no world war but we also have not enjoyed world peace. millions of people have been killed in regional conflicts; hundreds of thousands of tons of bombs and other war material have left cities and countries desolate. wars of liberation still rage.

for many years vietnam has been the number one problem in the world. the end of american intervention in the war in support of the renegade saigon clique, the withdrawal of american troops and end of bombing in cambodia, have ushered in a new era. the people of indo-china may for the first time in many years free themselves from foreign interference and exploitation and thus determine their own destiny. the people of south east asia need peace. the role of china in ending foreign intervention in south east asia has been decisive. china has stood resolutely by the masses in indo-china.

we support unreservedly the great cambodian people struggling against the lon nol puppet regime. we hail the successes of the sihanouk forces. in recognition of our support for the cambodian government under his royal highness prince sihanouk, we recently announced the establishment of diplomatic relations between our two governments.

the state of "no war, no peace" erupted into a war in the middle east in october last year. superpower intervention fanned the flames of war. israeli intransigence finds its roots in superpower support which dictates the continued occupation of arab lands. we do not support this situation. as a matter of principle we have always condemned israel for her expansionist policy as a cause of conflict in the middle east. while we welcome the ceasefire, we know that no solution has been found to the underlying cause.

we, like china, support the palestinians in their claim for their rightful place in the middle east. until the wishes of the palestinians are accommodated, genuine peace will not be achieved in this area.

southern africa is another hot-spot in the world. for many years liberation movements have waged a long and bitter armed struggle against their oppressors. their cause is just and their efforts are worth the support of the international community. what sustains the colonial and racist regimes in southern africa is not the power of the white clique, but the direct economic, financial, military and diplomatic support from some major western countries. without the supply of arms to portugal, rhodesia and south africa, these regimes could not stand the onslaught of the liberation movements.

now tension within rhodesia, mozambique, angola, namibia and south africa is growing more intense as the armed struggle gains momentum. the racist regimes and their supporters have become restive. desperation and viciousness characterize the racist acts as a dark cloud of insecurity

hangs ominously over the oppressors. decolonization is bringing to an end the heyday of colonialism.

we know south africa's military strength which sustains the other regimes in rhodesia and the portuguese controlled territories. but this is not the most decisive factor. victory in southern africa will be decided not by south africa's military might, but by the will, unity, heroic determination and courage of the 40 million people of southern africa to wage their just struggle to a successful end. genuine peace in southern africa will not be built by strengthening white military power but by freeing the majority from oppression, by freeing the frightened minority from their pathological fear of peace based on justice. no force, however great, can stop the people of africa from achieving their freedom. the military arsenal which some western countries are assisting to build in south africa will be rendered impotent before the great force of the revolution of the masses. the struggle in africa is between progressive forces on one hand and reactionary forces on the other. some western nations condemn the armed struggle, but they supply arms to racists and colonialists, engage in joint military exercises, and train their pilots. the people of africa however will prove eventually that the investment in armaments in southern africa is a wasted effort. they are fighting a wrong war, against the wrong people and in a wrong place. their weapons will fill the military museums after liberation as monuments of failure and shame, as testimony of deep contradictions between words and actions.

let it be understood that africa does not want war. we do not need war. africa wants peace and will pay any price which is just in the interests of all. the lusaka manifesto on southern africa set the options very clearly. we are prepared to help create an atmosphere for negotiations and to facilitate negotiations between the freedom fighters and their oppressors where possible. but if negotiations fail because of the intransigence of the forces of reaction, then africa has no choice but to support the armed struggle which is inevitable. so we say this to the minority regimes and their supporters. if you want peace, then help build conditions for peace.

the aggressors in southern africa are the oppressive and brutal minority.

the victims of aggression are the african people. zambia has also suffered numerous acts of unprovoked aggression by racist regimes in rhodesia, south africa and portuguese controlled territories. many of our people have died from landmine explosions. the enemy has tried every means including subversion, dissension, sabotage, economic strangulation, direct attack against zambia. but we have solemnly declared that we will not submit to blackmail; we will not surrender our independence. we have a contribution to make to peace in southern africa and that contribution we will continue to make. our philosophy

and principles, our commitment to the united nations charter and that of the oau, dictate that if we can, we must continue being an instrument of peace and security, and we will.

to do this we need strength at home. strengthening our political, economic, and social system is our primary responsibility. since 1967 we have gone through a period of political, economic and social revolution. we are now in a new political, economic and social order. we have struggled to increase zambian control and management of our natural resources. in doing so we know we have earned the enmity of those whose interests may have been affected in the process of meeting the needs of our own people. but we have no choice. we want real independence, not paper independence. foreign capitalist and imperialist control is inimical to our freedom and independence. we are determined to win our war against all internal and external enemies.

we have many friends in the world and the chinese are among the best. it is my sincere hope that this visit will afford us opportunity to review our relations in order that we can continue to work together for the common cause, for peace, security and development for all our people.

this is a most welcome visit for me and my entire delegation. we look forward to a very fruitful stay in china.

once again i wish to thank you mr. prime minister and your people for the very warm and most touching welcome this afternoon. we express the hope that the chinese people and the zambian people will remain united in their friendship and in their co-operation for the benefit of all.

may i now ask you all to join me and my delegation in drinking this toast:

to the health of the great leader of the chinese people, chairman mao,

to premier chou en-lai and the entire leadership of this great nation,

to the relations between our two parties, governments and peoples,

to the freedom of all oppressed peoples, and,

to the world revolution in the interests of mankind as a whole.

SURVEY OF CHINA MAINLAND PRESS

March 5, 1974 No. 5565

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

A Look at Confucius' Reactionary Political Stand from His Economic Thought

by

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(Peking Kuang-ming Jih-pao Feb. 4, 1974)

The period of the Spring and Autumn Annals, the time in which Confucius lived, was a period of great upheaval in the history of China. At that time, the old relations of production had already become shackles to the development of productive forces, and the replacing of the slave-owning system by the feudal system had become an inevitable trend of historical development. Confucius, who happened to be born at that time, stubbornly stood on the side of the slave-owning aristocrats on the decline and went all out to uphold the crumbling slave-owning system and the tottering rule of the slave-owning class. He advocated such a reactionary political outline as "to revive states that have been extinguished, restore families whose line of succession has been broken and call to office those who have retired into obscurity" (Confucian Analects: "Yao Yüeh") and attempted to turn back the speeding wheel of history.

This reactionary political stand of Confucius, besides finding reflection in his philosophical, political as well as cultural and educational thought, was also inevitably reflected strongly in his economic thought. Marx had incisively pointed out: "The peculiar nature of the material it (political economy) deals with, summons as foes into the field of battle the most violent, mean and malignant passions of the human breast, the Furies of private interest." ("Capital" Preface to the first German edition) This teaching of Marx has revealed to us that when dissecting and analyzing Confucius today, this "sage" of the slave-owning class, the unmasking of his economic thought to expose his vicious "man-eating" features is of help not only to our thoroughgoing criticism of the reactionary ideology of

Confucius, but also to our making deeper revolutionary mass criticism of the Lin Piao anti-Party conspiratorial clique, thus enabling us to recognize clearly that Lin Piao and his small handful of sworn confederates are politically reactionary in the extreme and have very deep-seated economic roots.

Confucius Stubbornly Upheld the Land Ownership System of the Slavery System and Opposed the Feudal Land Ownership System

Ownership of means production is the foundation of relations of production. Regardless of whether in the slave-owning society or the feudal society, land was the most important means of production. Because of this, the attitude adopted toward the relations of ownership system is mainly manifested by the attitude adopted toward the question of the system of land ownership. It was precisely on this question that the reactionary stand of Confucius was most evidently manifested. His strong opposition to the new reform measure of "land utilization levy" imposed by the newly emerging feudal forces of that time in the State of Lu was a prominent example.

In the slave-owning society of the Shang and the Chou dynasties, all land and slaves belonged to the strongest chieftain of the slave-owning aristocrats--the sovereign. The sovereign in turn conferred land together with slaves to such major and minor slave-owning aristocrats as the feudal princes, the ministers, the high officials and the scholars under him in proportion to their stations. However, slave-owners below the rank of feudal prince had no right of ownership to the land conferred and could only enjoy the privileges pertaining to it. For this reason, such land was known as "public land" at that time. The major and minor slave-owners forced thousands of slaves to work their land without paying them renumeration of any kind. By the time of the period of Spring and Autumn Annals, following the unremitting struggle and resistance of the slaves and due to the diligent labor of other working people, "private land" was also developed apart from "public land" and a new form of feudal exploitation was gradually adopted. Therefore, the relations of the new feudal land ownership system gradually developed and broke away from the system of land ownership of the slavery system, and the newly emerging feudal forces gradually took shape.

At that time, the newly emerging forces in the State of Lu were represented by three families belonging to the House of Chi. Since the time of Duke Hsüan of Lu, a contradiction had developed between the forefathers of these three families and the House of the Duke of Lu that represented the reactionary forces of the slave-owners. The well-known "newly taxed land" and "land utilization levy" were in succession put into force after the three families of the House of Chi came into power. "Newly taxed land" began in the 17th year of the reign of Duke Hsüan of Lu (594 B.C.). For the sake of breaking away from the spectre of poverty, even the "principalities of the feudal princes and dukes," who hitherto had refused to recognize the existence of private land, were compelled to do away with the lines of distinction between public land and private land and to tax them equally, and by doing so, they openly acknowledged the legitimacy of private land. This marked the transformation of the system of land ownership of the slavery system into the feudal land ownership system. By the time of the 11th year of the reign of Duke Ai of Lu (484 B.C.) when Chi

K'ang-tzu, who was in power in the State of Lu, also had to change to the method of collecting levies for military expenditure according to the acreage of land owned by private individuals. This was the "land utililization levy" which further affirmed the feudal land-ownership system. This reform measure greatly angered Confucius.

Before deciding on the use of the "land utilization levy," Chi K'ang-tzu had dispatched Jan Yu, a student of Confucius (who was then an official serving Chi K'ang-tzu and helping him carry out this reform measure) to seek the advice of Confucius on this matter. Confucius firmly expressed his opposition and instructed Jan Yu to point out in no uncertain terms to Chi K'ang-tzu that this new reform measure was contrary to the economic and political system of the slave-owning society of the Chou dynasty. Confucius also intimated that if Chi K'ang-tzu knew what was good for him, he should follow the "code of Duke Chou" and that was to continue implementing the laws and institutions of the slavery system. Should he persist in carrying out his so-called "land utilization levy" he would be denounced as "illicit" or "guilty of a great crime" ("Tso Chuan: 11th year of Duke Ai" 左傳·哀公十一年). However, Chi K'ang-tzu was not daunted by the words of Confucius, and the next spring, with the help of Jan Yu, he put in force the new land levy system. Because of this incident, apart from keeping a record of the "land utilization levy" in bold characters in his "Spring and Autumn Annals" for use in the event of a change in political climate and waiting for an opportunity to counter-attack and settle the score, Confucius also flagrantly declared that he would no longer recognize Jan Yu as his student. He said, "He is no disciple of mine. My little children, beat the drum and assail him" (Confucian Analects: "Hsin Chin").

As early as about a century before Confucius was born, the State of Ch'i also carried out a reform similar to that in the State of Lu. High official Kuan Chung advocated "appraising land for taxation," which was a reform proposal for collecting tributes and levies based on the quality of the soil (Kuo-yü: "Ch'i-yü" 國語·齊語). This proposal was to a certain extent a departure from the former method of levying tributes on the basis of emoluments and castes, and reflected the demands of the time for the transition of the system of land ownership of the slavery system to the feudal land ownership system. Confucius evidently also disapproved of this and still berated Kuan Chung for "not knowing the rules of propriety" (Confucian Analects: "Pa I").

Confucius wildly opposed the new taxation system enforced in the State of Lu and the State of Ch'i. In essence, he was opposed to the establishment of the newly emerging feudal system of land ownership and clinging desperately to the obsolete system of land ownership of the slavery system. This was wholly a reaction toward the trend of historical development in the period of the Spring and Autumn Annals.

Confucius Firmly Adhered to the Ownership and Exploitation of Slaves and Opposed the Emancipation of Slaves

In the slave-owning society, the slave owners not only owned land and other means of production, but also acquired complete possession of the producers--the slaves. This was an important factor in the relations of

production that made the slavery system different from the feudal system. Lenin pointed out: "The slave-owners and the slaves set apart classes on a large scale for the first time. The former group not only possessed all means of production such as land and the rather primitive tools of the time, but also the people" ("On State"). The slaves in the slave-owning society were completely the private property of the slave-owners no better than a kind of "tool which could talk," and like cattle, they could be sold or slaughtered at the whim of the slave owners.

By the time of the Spring and Autumn Annals in which Confucius lived, with the slaves constantly staging uprisings and with the appearance of plenty of private land to compete with public land for labor, the slaves won emancipation through struggle. Some became hired farmhands and the relationship marked by the complete possession of slaves by slave owners gradually weakened. For example, the House of T'ien, a representative of the newly emerging feudal forces in the State of Ch'i at the time adopted the method of lending out grain with a big measure and receiving grain with a small measure to compete with the reactionary forces of the slave owners for labor. At that time there was a folk song in the State of Ch'i which said: "Even the women gathering wild herbs would prefer to come under the House of T'ien." This clearly showed that the measures adopted by the House of T'ien had so seriously weakened the reactionary forces of the slave-owners that the latter no longer could wholly own the slaves as in the past. Seeing this situation, Confucius was so frightened that he tried his utmost to tighten again the already weakened system of complete ownership of slaves by slave owners and to save the entire slavery system from daily disintegrating.

First, Confucius laid special emphasis on "rectification of names." This was nothing but an attempt to use the obsolete rank and role of the slavery system to correct the objective reality of the gradually emerging feudal forces of the time. Confucius was extremely strict on the use of prescribed nomenclature for slave owners and slaves. In the book Confucian Analects, the word "people" was used to denote the slaves and the word "men" was used to denote the slave-owners in particular, or the classes and strata other than the slaves in general, but never used to denote the slave, because in his eyes, slaves were basically not human beings. He said: "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper season" (Confucian Analects: "Hsüeh Erh"). Here, the word "people" denoted the slaves and the word "men" denoted the slave-owners. He wanted the slave-owners to act with prudence, to acquire prestige, to spend money frugally and to love one another, for only in this way could they employ the slaves more efficiently.

The "rectification of names" emphasized by Confucius was also symbolized by his emphasis on the need for slave-owners to rest content with their lot and income without fighting each other for gain or annexing each other's territory. This was also for reorganizing the internal relations of the slave-owning class. He advocated: "Now, propriety means that the Son of Heaven should love the empire, the feudal princes should love their states, the high officials should love their posts, and the officers should

love their families. Overstepping the bounds of love is called aggression" (Han Fei-tzu: "Wei-ch'u-shuo Yu-shang"韓非子·外儲說右上). This meant that slave-owners at different levels should strengthen their control over the slave units owned by their own particular level, and should not encroach upon the slaves owned by other people. In this way, the entire camp of the slave-owner class could be stabilized and the whole system of relationship pertaining to the ownership of slaves by slave-owners could be maintained. This idea of "rectification of names" advocated by Confucius on the basis of the "code of Duke Chou" for the slavery system was for strengthening once again the already weakening bonds of slave ownership.

Next, Confucius actively advocated that slave-owners should "govern" the slaves "with dignity." This meant that slave-owners should be awe-inspiring, otherwise the "people will not respect them," and the slaves would revolt. (Confucian Annalects: "Wei Ling Kung") Tsai Wo, a student of Confucius, expressed these words of Confucius even more baldly, and that was "to cause the people to be in awe" (Confucian Analects: "Pa I"). This meant that under the awe-inspiring authority of the slave-owners, the slaves should be made to live in apprehension and fear and would not dare to rise in revolt. If the slaves actually rose in revolt, they should be ruthlessly suppressed. After Confucius heard that Tzu Ch'an and other people in the State of Cheng actively called for the use of harsh punishment of slaves, he murderously cried, "How true it is. When the government is lenient, the people would become insolent. When they are insolent, they should be corrected with severity." (Tso Chuan: "20th year of Duke Chao"左傳·昭公十二年)

Third, Confucius also vociferously cried, "The people may be made to follow a path of action, but they may not be made to understand it." (Confucian Analects: "T'ai Po") At that time, in the wake of the unremitting outbreak of incidents, such as runaway slaves and their struggles of resistance and of the rise of the landlord class there emerged the situation marked by "the ruin of propriety, the loss of music" and "the decline of the art of learning will decline." Confucius was deeply afraid that the slaves might acquire cultural knowledge because of this and would further wake up and throw themselves into the struggle for emancipation. So he advanced this policy of keeping the people backward. In the eyes of Confucius, the slaves could only be used like draft animals, and they absolutely should not be permitted to acquire any knowledge. If it were said that the slaves should be permitted to learn something, then they should only be taught such things as "obedience," "reverence" and "faithfulness" to the slave-owners. (Confucian Analects: "Wei Cheng") He thought that in this way, the slave-owners could permanently maintain their ownership of slaves, and the slaves would forever docilely accept the domination of the slave-owners. The vicious feature of Confucius in opposing the emancipation of slaves and stubbornly upholding the slavery system was fully exposed here.

Confucius Advocated That Slave-Owners Should Get Rich through Distribution and Opposed the Development of the Newly Emerging Feudal Economy

Confucius also devised all ways and means to uphold the method of distribution of the slavery system. Faced with the situation marked by

the violent splitting up of the class during the last part of the period of Spring and Autumn Annals and the ever more violent contest for wealth, Confucius on the one hand encouraged the slave-owners to seek wealth within the context of the mode of exploitation of the slavery system, but on the other hand, he actively resisted the development of the economic forces of the newly emerging feudal landlords.

Confucius hated most bitterly the newly emerging landlords who got rich. For example, when it was mentioned in front of him that the house of Chi, through the unremitting expansion of its feudal economic influence, "was richer than the Duke of Chou," Confucius expressed his greatest dissatisfaction. (Confucian Analects: "Hsien Chin") To be sure, the wealth of the newly emerging feudal heads was likewise obtained through the ruthless exploitation of the working people. However, in Confucius' time, the use of the feudal relations of production in place of the relations of production of the slavery system was historical progress. For the sake of resisting the development of newly emerging feudal forces like the House of Chi, Confucius put forward a principle of distribution calling on everyone to rest content with the wealth already conferred on them.

Confucius said: "I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty. When harmony prevails, there will be no scarcity of people, and when there is such a contented repose, there will be no rebellious activities." (Confucian Analects: "Chi Shih") Here, Confucius laid special emphasis on the word "several places." The so-called "several places" meant the share of land and slaves each slave-owner ought to possess. "When the people keep their several places, there will be no poverty." This also meant that as long as the slave-owners were all satisfied with their respective share of land and slavesand did not try to take by force those of the others, then there would be no problem of poverty ever turning up. This "several places" proposed by Confucius and his emphasis on "when the people keep their several places, there will be no poverty" were in essence for opposing the destruction of the former relations in the distribution of wealth of the slavery system by the newly emerging forces of feudal landlords. Confucius felt that only in this way could the economy and political order of the slavery system be maintained and the slavery system be kept from crumbling.

In light of the contest for wealth between the newly emerging feudal forces and the royal house, Confucius also put forward the slogans of "to be poor without murmuring" (Confucian Analects: "Hsien Wen") and "though poor, yet is cheerful" (Confucian Analects: "Hsüeh Erh") This was to make the newly emerging feudal chiefs rest content with "poverty" and the wealth already in their possession without further contending with the royal house and the slave-owner class for land and slaves. He wanted the broad masses of working people to rest content with "poverty," with the lot of the exploited and with their extremely impoverished life without making any complaint. Confucius thought that "the man who is fond of daring and is dissatisfied with poverty, will proceed

to insubordination." (Confucian Analects: "T'ai Po") If the newly emerging feudal chiefs were not satisfied with "poverty," they would further contend with the royal house and the slave-owning aristocrats for wealth. If the broad masses of working people resented their being exploited, they would revolt, and there would be great disorder in the empire, and the tottering rule of the slave-owners would face a greater danger of being toppled. It could be seen that this series of proposals by Confucius was all conceived for upholding the economic status of the slave-owning aristocrats.

During this period, following the transformation of the ownership system and the development of productive forces, there was also some development in the relations of commodities and money. This also greatly weakened the economic prerogatives of the hereditary slave-owning aristocrats, and because of this, they were very much afraid of the development of private handicraft industry and commerce. A slave-owning aristocrat in the State of Wei cried in alarm: "Industry and commerce may be a cause of trouble." They were deeply afraid that the newly emerging feudal forces might rise in revolt to seize the wealth of the slave-owning aristocrats. (Tso Chuan: 8th Year of Duke Ting")

Confucius, this spokesman of the slave-owner class on the decline, also instinctively felt the threat of such development, and he opposed the various reform measures which were of help to promoting the development of commodities and money. For example, in order to meet the demand for the development of social economy, such houses as the House of Chi in the State of Lu were at that time prepared to cast larger coins, or coins of higher value for circulation. Min Tzu-ch'ien, a student of Confucius, expressed his opposition to this and said that the money already in use should suffice to serve the purpose, so why the need for reform? Confucius at once praised Min Tzu-ch'ien and said: "This man seldom speaks; when he does, he is sure to hit the mark." (Confucian Analects: "Hsien Chin") In regard to the "abolition of six custom posts" by Tsang Wen-chung, a high official in the State of Lu, which was a measure for abolishing custom barriers to expedite commerce and travel, Confucius denounced it as "non-benevolent" and was of the opinion that this was one of the three "non-benevolent" activities of Tseng Wen-chung. (Tso Chuan: 2nd Year of Duke Wen") Confucius also opposed the acquisition of wealth through commerce by his student Tzu Kung as an act in contravention of the will of heaven and said that he "does not acquiesce in the appointments of Heaven, and goods are increased by him." He also ridiculed him saying, "Yet his judgments are often correct" and said that he was very good at speculation. (Confucian Analects: "Hsien Chin") The development of industrial and commercial economy dealt heavy blows to the slave-owning system, and was historical progress. The opposition of Confucius to this kind of progress could only show that he was a reactionary going against the tide of history.

From an analysis of the reactionary economic thought of Confucius, we can clearly see that for the sake of upholding and restoring the old system, the reactionaries necessarily had to recklessly uphold the old relations of production. It was precisely for the purpose of upholding the reactionary rule as well as the economic standing and interests of the slave-owner class that Confucius cudgeled his brain and used various ways to uphold the ownership system of the disintegrating slavery system. This was also precisely the essence behind his reactionary economic thought.

In the era of imperialism and proletarian revolution, the bourgeois ideological and social system resembles a dying person who is sinking fast, like the sun setting beyond the western hills. The ideological and social systems of the slave-owning society and feudalism are already things in the museum of history. "The communist ideological and social system alone is full of youth and vitality, sweeping the world with the momentum of an avalanche and the force of a thunderbolt."

Confucius, this diehard who upheld the dictatorship of slave-owners, had been dead for more than 2,000 years. But for the sake of restoring the "paradise" snatched away from the landlord and bourgeois classes and restoring their economic position and economic interests, the bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor Lin Piao actively publicized the doctrines of Confucius and Mencius, propagated a complete set of reactionary political programs and vainly attempted to topple the dictatorship of the proletariat and restore capitalism by means of a counter-revolutionary armed coup d'etat. Like Confucius, the reactionary political program of Lin Piao was also founded on the economic interests of the reactionary class he represented and was similarly for upholding the old relations of production. In his own evil words, it was for "truly emancipating politically and economically" the small handful of landlords and bourgeois elements already overthrown as well as all the ogres and monsters. However, the great wheel of history cannot be turned back. Confucius was unable to save the slavery system from ultimate destruction. After the feudal landlord class turned from a real tiger into a paper tiger, although it used the teachings of Confucius as the dominant thought, it also could not save the feudal dynasty from ultimate destruction. Lin Piao likewise was unable to stem the on-rushing historical current from continuing the revolution under the dictatorship of the proletariat. They could only all end in complete defeat. This is the inevitable course of history.

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"To Subdue One's Self and Return to Propriety" and the Careerist and Conspirator Lin Piao

by

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(Peking Jen-min Jih-pao, February 5, 1974)

Imitating Confucius, the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao took "subduing one's self and returning to propriety" as his supreme dogma as well as his program for bringing about a counter-revolutionary restoration. In the scrolls sent by Lin Piao and his sworn followers to one another, they reminded themselves over and over again: "Of all things, this is the most important--to subdue one's self and return to propriety." These words meant that of all the things in the world, the most important was "to subdue one's self and return to propriety"; they also meant that the most important thing was the restoration of capitalism. This fully exposed the urgency of their rapacious design for overthrowing the dictatorship of the proletariat.

"To subdue one's self and return to propriety" was the reactionary program employed by Confucius for restoring the slavery system and one of the most essential characteristics of Confucian teachings. Confucius used to clamor: "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him." (Confucian Analects: "Yen Yüan") What he meant was that the ability to restrain one's words and deeds and succeed in restoring the rites of Chou or the slavery system was the perfect virtue. Once this was done, the people of the country would submit to your rule. The last part of the period of the Spring and Autumn Annals in which Confucius lived was a period of great upheaval in society. Hit by slave insurrections, the slavery system was heading for irretrievable destruction, the feudal system was just emerging, the situation marked by "the ruin of propriety and the loss of music" had appeared, and the superstructure of the slavery system was disintegrating. Under this situation, Confucius stubbornly stood on the side of the slave-owners and tried his utmost to publicize "subduing one's self and returning to propriety" in a desire to uphold and restore the slavery system and turn back the wheel of history.

Confucius talked about "subduing one's self and returning to propriety" and so did Lin Piao. Confucius wanted to "return to propriety" and Lin Piao wanted to carry out restoration. Lin Piao and Confucius were birds of the same feather and people with similar taste. A long black line with a life-span of more than 2,000 years closely linked up together Lin Piao and Confucius, the heads of these two reactionary political factions.

The waving of the tattered banner of "subduing one's self and returning to propriety" time and again by Lin Piao, exactly after the 9th Congress of the Party (April 1969) and before the 2nd plenum of the 9th CPC Central Committee (September 1970) was definitely not fortuitous. When his conspiracy to sabotage

the political report of the 9th Congress, which was personally drafted by Chairman Mao, was defeated by the Central Committee, he immediately hid himself in a dark corner, stepped up the concocting of his long-cherished program for counter-revolutionary restoration, carefully planned his counter-revolutionary strategy, watched and assessed the situation, and waited for his opportunity for a desperate last gamble.

Confucius said, "To subdue one's self and return to propriety is perfect virtue." He meant that "to subdue one's self and return to propriety" was the core of "benevolence." Grasping this so-called "benevolence" of Confucius as though it was a priceless treasure, Lin Piao wildly publicized, "If the prince of a state love benevolence, he will have no opponent in all the empire" (The Works of Mencius: "Lou Li, Part I"), and went all out to vilify the dictatorship of the proletariat as "non-benevolent" as well as "despotic" and "dictatorial." In his eyes, not being "benevolent" was not in accordance with "propriety." Since the dictatorship of the proletariat was not in keeping with "propriety," then naturally there was no other alternative but to topple it and "return to propriety."

For the sake of "returning to propriety," Lin Piao maliciously attacked us for exercising dictatorship over the class enemies and vilified us for behaving like Ch'in Shih Huang. True, we must exercise dictatorship over the class enemies, for if we did not do that, the revolution would be defeated, the people would suffer and the state would be destroyed. For the sake of suppressing the plot of the slave-owners for restoring the old order and consolidating the power of the new landlord class, Ch'in Shih Huang was entirely correct in adopting the revolutionary reform measure of "burning books and burying scholars alive." Honoring Confucius and opposing the Legalist school, Lin Piao attacked the dictatorship of the proletariat under the pretext of cursing Ch'in Shih Huang. What Lin Piao dreamed of night and day was to topple the dictatorship of the proletariat and bring about the feudal-comprador-fascist type of dictatorship. This was the core of his so-called "return to propriety."

In his counter-revolutionary "Outline for Project '571'," did he not frantically clamor for "politically giving complete emancipation to all" the small handful of suppressed landlords, rich peasants, reactionaries, bad elements and Rightists as well as their agents within the Party? To liberate them and apply a policy of "benevolence" toward the reactionary actions of these reactionaries and reactionary classes would be to consign the proletariat and working people once again to the nethermost part of hell, to reverse the verdicts passed upon the ringleaders of all opportunist lines within the Party, to negate completely the political movements hitherto launched under the leadership of our Party, to negate the great proletarian cultural revolution and to negate the gains of the revolution bought by our working people with their blood and struggle under the leadership of our Party. Should this reactionary goal be achieved one day, the so-called "true socialism" of Lin Piao, or the semi-feudal and semi-colonial society, would appear once again; the landlords and bourgeoisie would once more ride roughshod over the heads of the Chinese working people, and the cherished desire of the small handful of reactionary exploiters and parasites "to live in peace and contentment" would be fulfilled. This was the beautiful vision of "returning to propriety" which Lin Piao could never put out of his mind.

The great teacher Lenin said: "The transition from capitalism to communism represents an entire historical epoch. Until this epoch has terminated, the exploiters inevitably cherish the hope of restoration, and this hope is converted into attempts at restoration.... They....throw themselves with energy grown tenfold, with furious passion and hatred grown a hundredfold, into the battle for the 'paradise,' of which they have been deprived, on behalf of their families, who had been leading such a sweet and easy life and whom now the 'common herd' is condemning to ruin and destitution (or to 'common' labor....)." (Selected Works of Lenin, Vol. III, p. 640) Lin Piao's "return to propriety" reflected precisely this strong "hope for restoration" and furious "attempts at restoration" of the small handful of exploiters. Didn't Lin Piao bring out the so-called "rectification of names" of Confucius and bluster that "if the state has no head, there will be no right titles and the words will not be proper" in an attempt to usurp leadership in the Party and seize power and bring about a "redistribution of power"? Lin Piao wanted to "return to propriety" because he wanted to usurp supreme powers in the Party and the state, thoroughly betray the line of the 9th Congress, fundamentally change the basic line and policies of the Party for the whole historical period of socialism, cause our Party and state to change color and restore capitalism.

To practice revisionism, Lin Piao had to play with intrigues and plots. To "return to propriety," he had to "subdue one's self." His so-called "subdue one's self" was his double-faced tactic and simon-pure conspiracy for hoodwinking the people as well as his reactionary strategy for carrying out restoration.

Lin Piao looked upon the doctrines of Confucius and Mencius as the philosophy of life, cherished a deep hatred for the proletariat and vainly attempted to use his so-called "concealed" plan to cover up his real counter-revolutionary feature while waiting for an opportunity to strike.

He had written this "motto" on a scroll to remind himself:

"When compelled to stay temporarily in the tiger's lair,
The exposure of him as a heroic figure was indeed
alarming.
He skillfully made use of the thunderclap for a cover-up;
And quickly adapted to the situation as with divine aid.

This poem was copied from the 21st chapter of the "Romance of the Three Kingdoms." This chapter was about the adventure of Liu Pei after his defeat at the hands of Lü Pu, and had to depend on Ts'ao Ts'ao. Acting on a secret edict from the Emperor Hsien of the Han Dynasty, he plotted in secret with such people as Tung Ch'eng and others to assassinate Ts'ao Ts'ao, who was a representative of the Legalist school, and restore the rule of Eastern Han. However, for the sake of biding his time, Liu Pei pretended that he was minding his own business. He "planted vegetables in the garden at the back of his house and personally watered the vegetable plots as a means of keeping himself in obscurity." Ts'ao Ts'ao, wary of the intrigue of Liu Pei, invited him over for a drink and discussed the heroic personalities of the time with him as a means of testing him out. When Ts'ao Ts'ao exposed him by saying that only Liu Pei and himself were heroic figures with ambition and resourcefulness, Liu Pei was so startled that the chopsticks fell

from his hand. Liu Pei was afraid that the action might arouse Ts'ao's suspicion. It happened that there was a thunderclap at the time, and he immediately seized the opportunity, and pretended that he was frightened by the thunderclap to cover up his fright. The above-mentioned poem was written by the author of the "Romance of the Three Kingdoms" in praise of Liu Pei's ability to avail himself of the opportunity to artfully cover up his conspiratorial activity. Lin Piao copied this poem to analogize himself. From this, it could be seen what sort of person he was.

What deserves our attention is the fact that Lin Piao not only copied this poem, but also changed the word "go" in the sentence "Compelled to go temporarily to the tiger's lair" to the word "stay." He regarded our proletarian camp as a "tiger's lair" in which he was only taking a temporary refuge. His objective was to accomplish his "great ambition," and that was his counter-revolutionary conspiracy to usurp leadership in the Party and seize power. The changing of this one single word more prominently revealed that he was a bourgeois careerist lurking by our side, and a simon-pure counter-revolutionary double-dealer who would carry out counter-revolutionary restoration the moment the opportunity was ripe.

For the sake of lurking around unnoticed, this careerist and conspirator took great pains to think up numerous despicable methods "to subdue one's self." He used the false image of "never showing up without a copy of Quotations in his hand and never opening his mouth without shouting 'Long live'" to hoodwink the Party and the masses. He used the so-called "three don'ts" and "three musts" to deal with the proletarian headquarters. The "three don'ts" were "don't interfere," "don't criticize" and "don't report bad news." The "three musts" were "must respond," "must publicize" and "must report good news." In this way, he thought that he could "avoid being suspected of competing for leadership" and "avoid being suspected of delusion." This was really equal to saying, "Three hundred taels of silver are not buried here." He actually was a devil whose only obsession was to usurp supreme powers in the Party and the state, and who frenziedly attacked the proletarian headquarters in a vain attempt to use the most savage fascist method to deal with the people by draping himself with human skin and wearing masks of various kinds. However, a devil is a devil, no matter how he may disguise himself, and though "his face wears a perpetual smile," he still could never turn himself into a beautiful woman. His conspiracy and intrigue also could never accomplish anything.

Chairman Mao has taught us: "All sly people, all those who do not have a scientific attitude in their work, fancy themselves resourceful and clever, but in fact they are most stupid and will come to no good end." "They always begin by harming people and end up by hurting themselves." Lin Piao was a person of this kind. He began by hoodwinking the people with "subduing one's self" and in the end he lost his life and ruined his reputation.

Lin Piao repeatedly admonished himself and his followers to look upon "subduing one's self and returning to propriety" as the most important issue. Please take a look, you millions of good people! See how great and urgent was the counter-revolutionary desire of the renegade Lin Piao to restore capitalism! We should be very grateful to this wonderful teacher by negative example, for he

had informed us: The class struggle has never stopped for a moment, and the class enemies are still grasping the major issue of opposing the revolution. We must definitely not bury our heads in minor issues and forget the major issue of grasping the revolution. Each and every one of our Party members, revolutionary cadres and revolutionary people must understand the extreme importance of grasping the major issue, grasping the line and grasping political and ideological work. All our work must be centered around the major issue of the revolution, and must serve this basic target of consolidating the dictatorship of the proletariat and opposing and guarding against revisionism.

At present, the deep-going development of the criticism of Lin Piao and Confucius is a major issue of primary importance to our whole Party, whole army and whole people. The criticism of Lin Piao must be carried out together with the criticism of Confucius because the criticism of Confucius is aimed at deepening the criticism of Lin Piao. We must energetically and vigorously grasp the struggle to criticize Lin Piao and Confucius and carry the struggle through to the end.

* * *

Women Alternate Members of Party Central Committee Criticize Lin Piao, Confucius

(NCNA-English Peking, Feb. 22, 1974)

"smash mental shackles that bind women", an article by two women alternate members of the tenth central committee of the communist party of china appeared recently in the "people's daily". the article refuted the reactionary idea of male chauvinism trumpeted by lin piao, confucius and mencius.

the two women are yang po-lan, a weaver for more than two decades of the state number six textile mill in tsingtao, and chen pei-chen, ten years a shop assistant of the yuyuan market in shanghai. they returned recently to their posts after attending a study class in peking.

the article says in part:

as a representative of the declining slave-owning class, confucius propagates the reactionary ethical concept that "men are superior to women" and "the husband decides and the wife obeys." his purpose was to preserve and restore the reactionary rule of the slave-owning class. this reactionary concept was later developed by his follower tung chung-shu (an exponent of the reactionary confucian school of thought in the western han dynasty). tung chung-shu formulated the feudal-patriarchal ideology and system known as "the three cardinal guides and five constant virtues", which relegated the working people and particularly working women to the lowest rung of the social ladder. after more than 2,000 years, lin piao invoked the spirit of confucius and said, "i hope everybody will become tung chung-shu." his sinister aim was to use the doctrine of confucius and mencius as the ideological weapon for counter-revolutionary restoration and "the three cardinal guides and five constant virtues" as a noose on the neck of the working people, particularly working women.

"the three cardinal guides" stipulated that ministers were obliged to obey the king, the son the father and the wife the husband. this was an attempt to use the authority of the ruler, the clan and the husband to oppress the working people, particularly working women, so as to preserve reactionary rule. the so-called moral teaching of the women's "three degrees of dependence and four moral obligations" was aimed at oppressing women. and then there was the nonsense that "lack of talent is a virtue in women." all these reactionary ethical and moral codes deprived women of their freedom of person and their rights as human beings.

the great leader chairman mao has, in the course of leading the chinese revolution, waged repeated struggles against the doctrine of confucius and mencius and warmly supported the emancipation of women. in his brilliant article "report on an investigation of the peasant movement in hunan" written in 1927, chairman mao sharply criticizes the reactionary essence of "the three cardinal guides and the five constant virtues" and the reactionary notion that "men are superior to women" peddled by confucius and mencius. chairman mao writes: "as for women, in addition to being dominated by these three systems of authority, they are also dominated by the men (the authority of the husband). these four authorities -- political, clan, religious and masculine -- are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the chinese people, particularly the peasants." chairman mao praises the peasants in hunan who rose up in rebellion against the doctrine of confucius and mencius and overthrew these four authorities. he says: "with that (the political authority of the landlords -- editor) overturned, the clan authority, the religious authority and the authority of the husband all begin to totter. ... with the rise of the peasant movement, the women in many places have now begun to organize rural women's associations; the opportunity has come for them to lift up their heads, and the authority of the husband is getting shakier every day." "the old rule barring women and poor people from the banquets in the ancestral temples has also been broken. the women of paikuo in hengshan county gathered in force and swarmed into their ancestral temple, firmly planted their backsides in the seats and joined in the eating and drinking, while the venerable clan bigwigs had willy-nilly to let them do as they pleased." this is his praise of the revolutionary spirit of the peasant women at that time.

we women of new china are masters of socialist revolution and construction. chairman mao teaches: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too." following this teaching, we are playing an ever-growing role in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. the revolutionary storms of the great proletarian cultural revolution and the movement to criticize lin piao and confucius have further tempered the working women. our party also pays special attention to cultivating women cadres. over 20 per cent of the delegates to the party's tenth national congress were women, and 41 were elected members or alternate members of the central committee. we two had the honour to be elected alternate members. it would be unimaginable in the old society that two ordinary women workers like us could sit side by side with our great leader chairman mao to discuss and decide upon major issues of the party and state affairs. under the guidance of chairman mao's revolutionary line, the working women of socialist new china are playing their part as "holding up half of heaven".

we working women suffered most from the doctrine of confucius and mencius so we have the greatest right to speak out in the struggle to criticize lin piao and confucius exclamation we are determined to criticize thoroughly the reactionary notion "men are superior to women" spread by confucius and mencius and smash the spiritual shackles that have bound women for several thousand years.

Inner Mongolian Herdsmen Criticize Confucius' Reactionary Doctrines

(NCNA-English Huhehot, Feb. 22, 1974)

herdsmen of an outstanding livestock-raising commune in china's inner mongolian autonomous region have roundly criticized lin piao for peddling confucius' "doctrine of the mean" and his reactionary theory that "everything is decided by heaven." they expressed the conviction that man will conquer nature.

mongolian herdsmen of the wushenchao commune of the ikh chao league pointed out: lin piao raised the tattered banner of confucius' "doctrine of the mean" and lauded it as "rational" in a counter-revolutionary attempt to restore capitalism. lin piao preached that "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends." he viciously attacked the proletariat for exercising dictatorship over the reactionaries, citing this as an example of "going to the extreme". "his criminal aim was to make us give up class struggle and regard our class enemies as our 'friends' so that the overthrown landlord class and the bourgeoisie could regain power," the herdsmen added.

many poor and lower-middle herdsmen asked: "what did lin piao mean by 'rational'? which class's theory was he advocating? we working people in wushenchao, as elsewhere in china, were heavily oppressed by the three big mountains of imperialism, feudalism and bureaucrat-capitalism before liberation. in those dark days, we were bled white and virtually had nothing to call our own. the nobilities and herdowners regarded this as 'rational' and 'determined by heaven and fate'. they thought it was rational for them to exploit and oppress us, but irrational for us to rebel against them. under the leadership of chairman mao and the communist party, we overthrew the nobilities and herdowners and became masters of the country. we have advanced along the socialist road and our life has been improving with each passing day. this is rational for us poor and lower-middle herdsmen and for the

masses of the working people in general. we will always maintain our right to rebel against the reactionaries and make revolution. by advocating confucius' 'doctrine of the mean', lin piao wanted us to abandon the dictatorship of the proletariat and let the nobilities and herdowners ride on our backs again. his attempt had no chance to succeed."

herdsmen of the chakanmiao production brigade cited instances of sabotage by class enemies to show the necessity of thoroughly repudiating the "doctrine of the mean" advocated by lin piao and consciously upholding the marxist philosophy of struggle in order to consolidate the dictatorship of the proletariat. the brigade won one victory after another by grasping class struggle, hitting hard at the class enemies' sabotage of grassland improvement projects and uniting its members in a vigorous effort to speed up the projects. the brigade members said: "the renegade and traitor lin piao spread confucius' 'doctrine of the mean' and wanted us to accept a policy of conciliation toward the class enemy. this shows he was an agent of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists."

herdsmen of the wushenchao commune have also made a devastating criticism of the reactionary theory that "everything is decided by heaven".

jepuchan, leader of the wushenchao brigade, said that such absurdities as "mandate of heaven" and "endowed by heaven" were all opiates the exploiting classes used to poison the minds of the working people so as to consolidate their own reactionary rule. in pre-liberation days, the princes, nobilities and herdowners in general preached that everything on earth was determined by "heaven". they described the desert and the poisonous weeds that pestered the cattle as "divine" and alleged that whoever offended these "divinities" would be courting disaster.

"led by chairman mao and the communist party," the brigade leader said, "we poor and lower-middle herdsmen brushed all their nonsense aside. we not only overthrew the princes, nobilities and herdowners and won back the herds and pastures they had seized but, after the people's commune was set up, started a struggle to transform nature by breaking down the 'divine rights', eliminating the 'divine' weeds and subduing the 'divine' desert. as a result, the desert has now donned a new cloak of green, the hill slopes have been sown to grass, groves of trees have sprung up, and the number of cattle and sheep has increased every year. our struggle shows that the reactionary theory that everything is decided by heaven is sheer nonsense."

criticism of this reactionary theory has emancipated the minds of the masses of mongolian herdsmen. they say that there is no such thing in the world as god or lord saviour. the working people are the makers of history and it is up to them to create a brighter future for humanity.

Former Tenants and Farm Hands Criticize Confucian Absurdity

(NCNA-English Chengtu, Feb. 23, 1974)

former tenant peasants and hired labourers who before liberation worked the land of a despotic landlord in szechwan province have strongly condemned lin piao's criminal attempt to restore capitalism by invoking the confucian precept "restrain oneself and restore the rites".

these former poor and lower-middle peasants, who were almost bled white by the "rent collection courtyard" of the landlord liu wen-tsai of tayi county, are now members of the mingan production brigade under the anjen people's commune.

recalling their untold suffering at the hands of the landed gentry in the dark old days, they vehemently denounced the renegade and traitor lin piao for harping on the old tune of confucius for the sinister purpose of staging a counter-revolutionary restoration and reviving manorial estates of the liu wen-tsai type in the chinese countryside.

in pre-liberation days the poverty-stricken peasants, who made up 80 per cent of the population of the mingan village, now the mingan brigade, owned no more than five per cent of the land whereas liu wen-tsai's family alone had more than 80 per cent. plus the fields he and his brothers had seized elsewhere, the liu family possessed a total of over 20,000 hectares of land. the poor peasants had to lease land from liu wen-tsai to make a living, but the annual land rent reached as high as 1,275 kilogrammes of grain per hectare. such heavy exploitation left little or no grain at all to the land tillers themselves, and every family had a story of blood and tears to tell.

the former poor and lower-middle peasants of the mingan brigade said indignantly: by taking over confucius' reactionary political programme of "restraining oneself and restoring the rites", lin piao wanted to restore liu wen-tsai's "rent collection courtyard" which meant a paradise for the landlord class but a hell for the poor and lower-middle peasants. we have smashed such "rent collection courtyards" and must make sure that they will never be restored.

while criticizing lin piao and confucius, the emancipated tenants warmly praised the socialist road pointed out by chairman mao. they said: "under the leadership of the party, we confiscated the land of the landlords and embarked on the socialist road of common prosperity after liberation. grain yield per hectare of our brigade has increased to nine tons. every household has surplus grain and most have bank savings. electric lights have replaced oil lamps, and a radio

re-diffusion service now reaches every home. we love socialism and will fight anyone who attempts to restore capitalism."

the cadres and peasants of the mingan brigade condemned lin piao and company for advocating such confucian precepts as "virtue," "benevolence and righteousness," "loyalty and forbearance" and attacking the dictatorship of the proletariat. they pointed out: "lin piao and company hated the dictatorship of the proletariat and wanted such man-eating monsters like liu wen-tsai to sit on our backs again."

poor peasant liu shih-shan worked as a labourer for liu wen-tsai before liberation, so did his father and grandfather. he said: "lin piao, confucius and liu wen-tsai all preached 'benevolence and righteousness', but all they did was to fatten on our sweat and blood. before liberation, my family rented some land from liu wen-tsai. because we owed him 25 kilogrammes of grain in arrears of rent, he drove my mother to death, arrested my brother and took the little land we had from us. i had to work for liu wen-tsai at the age of 13. the landlord paid me nothing. he pulled down our thatched house and built his 'hall of buddha' in its place. liu wen-tsai seized the houses and land of more than 30 peasant families by the same criminal method and expanded his farm."

pointing to two scrolls hanging in the "hall of buddha", on which were two big characters of "virtue" the poor peasant said with anger: "the 'virtue' of lin piao, confucius and liu wen-tsai had the same meaning: eating people exclamation"

in their criticism, the commune members quoted chairman mao's teaching: "the philosophy of the communist party is the philosophy of struggle." they pointed out that in order to restore capitalism, lin piao had frenziedly peddled the "doctrine of the mean" to lull the fighting will of the revolutionary people. "we must do just the opposite and adhere to the philosophy of struggle," they said. "in carrying out the socialist revolution and socialist construction, we must use marxism-leninism-mao tsetung thought as a weapon to fight against revisionist lines, class enemies and capitalist tendencies."

East China Coal Miners Denounce Lin Piao

(NCNA-English Hofei, Feb. 23, 1974)

miners of the tatung coalfield in east china's anhwei province gathered recently before three big pits, where japanese invaders buried chinese workers who died from persecution, to criticize lin piao for following confucius' doctrine "restrain oneself and restore the rites" in an attempt to restore capitalism.

in the spring of 1943 the japanese invaders forced workers to dig the pits, each 20 metres long, five metres wide and five metres deep. into these they threw the bodies of miners they had killed, so as to cover up their crimes.

making a speech at the gathering, veteran worker liang chun-shan said that confucius clamoured "restrain oneself and restore the rites" and tried to restore slavery. lin piao regarded "restraining oneself and restoring the rites" as the most important thing in attempting to subvert the dictatorship of the proletariat and restore capitalism. pointing at scars left on his neck from maltreatment in the old society, the veteran worker said indignantly: "we had no way out in the old society. the japanese aggressors killed my parents and six brothers and sisters, leaving only myself and my youngest brother. then one day in 1942 my youngest brother who had been sold also came to work in the tatung mines as a child miner. four days later, he was killed and thrown into one of these pits. lin piao attempted to restore capitalism and drag us back to the old man-eating society. we will never allow such a thing to happen exclamation"

old worker tung teh-pao, who was a survivor from the pit, said: "lin piao, confucius and all other reactionaries are birds of a feather. their hearts are blacker than the coal and more poisonous than the gas. in 1941 my father and i were driven to work in tatung by the reactionaries. we soon fell ill due to hunger, exhaustion and maltreatment. the foremen dragged us into a 'big ward' which was actually a slaughter house of the japanese invaders and the capitalists. there was no medicine, no doctor, no water and just a little rotten food. mosquitoes and flies and maggots were everywhere. later the foremen wrapped me up in a mat and wanted to throw me into the pit. my father said: 'my son is not yet dead. why should you bury him?' the japanese and foremen then kicked my father to death. they carried both father and me to the pit. my workmates saved me at night and i escaped death. lin piao, this reactionary, attempted to restore capitalism and throw the working people back into the pit of the old society, but we workers will never allow the tragedy of the 'pits' to be repeated."

in the light of the history of class struggle in the coalfield, workers criticized lin piao for preaching confucian "virtue", "benevolence and righteousness" and "loyalty and forbearance" to attack the dictatorship of the proletariat. a "monument of merits and virtues" was erected in 1943 in front of the pits in which thousands of workers, hounded to death or still alive were buried by the japanese imperialists. the monument was built by some traitors in memory of the "merits and virtues" of their japanese masters. old worker yu yueh-ho said that the pits and the monument were the true meaning of the "benevolence" advocated by lin piao and the concept that "those who practise benevolence love people" peddled by confucius. "the reactionary ruling classes," he added, "never treat the working people with 'benevolence'. they are the hatchetmen of the working people. on the afternoon of june 3, 1941, eleven workers and i were sent to work in number one pit, where water oozed out everywhere and a serious accident was about to happen. we went to reason things out with the foreman, but he and other traitors clubbed us and compelled us to return to the dangerous pit. turbulent water soon gushed out and washed away nine of us. i had a narrow escape, saving myself by hanging on to some wood props. after the accident, workers on the surface demanded that the victims be rescued. but the foreman and traitors refused. this is what was meant by 'those who practise benevolence love people' preached by confucius, the 'benevolence' advocated by lin piao and the 'happy land under benevolent rule' advertised by the japanese imperialists."

the workers pledged to do their part as the main force in the struggle to criticize lin piao and confucius and carry this struggle through to the end.

RUSTICATION OF EDUCATED YOUTH

Peking Middle School Graduates Determined to Go to Countryside

(NCNA-English Peking, Feb. 22, 1974)

peking middle school graduates are writing to the peking municipal committee of the chinese communist youth league to express their determination to go and settle in the countryside. the committee replied to three letters written from 53 such students who will graduate this term, supporting their revolutionary action. "peking daily" carried the texts recently under the banner headline "good results in criticism of lin piao and confucius, young revolutionary fighters determined to settle in countryside".

an accompanying editorial note says: "these young revolutionary fighters are criticizing lin piao and confucius by their decision to ask to go to the countryside to take the revolutionary the rotten ideas of looking down on the peasants and manual labour and being unwilling to go to the countryside. it is a good result of the struggle to criticize lin piao and confucius."

"some people look down on 'children's corps'. but countless facts prove that the young people 'are the most eager to learn and the least conservative in their thinking. this is especially so in the era of socialism.' (quotation from chairman mao -- editor). in the early stage of the great proletarian cultural revolution many red guards, upholding the banner 'it is right to rebel against reactionaries', rose against liu shao-chi's bourgeois headquarters. today, young revolutionary fighters, tempered by the great proletarian cultural revolution and the struggle to criticize lin piao and confucius, are declaring war on lin piao's revisionist line, on the doctrine of confucius and mencius -- 'those who work with their minds govern, those who work with their hands are governed' and 'he who excels in learning can be an official' -- and on the force of habit. our young generation is full of promise exclamation"

in conclusion, the editor's note says that educated young people settling in the countryside is a great strategic move by chairman mao and a deep-going revolution in the realm of ideology. educated young people in their millions are going to the rural areas for protracted tempering in the vast countryside and to contribute to building up new socialist villages in china. this is an important measure to oppose and prevent revisionism. it is necessary for the consolidation of the dictatorship of the proletariat and is the wish of the revolutionary masses. the note urges those working in various fields to support firmly the revolutionary action of the young people, encourage and help them settle in the countryside, and support

their efforts to persist and win victory in the countryside. "it is our belief," the note states, "that as the struggle to criticize lin piao and confucius deepens, the revolutionary torrent of settling educated young people in the countryside will surge ahead with irresistible force and dimensions."

in their letter to the peking municipal committee of the communist youth league, 24 members of the communist youth league and red guards of tsinghua middle school say: "in the struggle to criticize lin piao and confucius, we again studied our great leader chairman mao's teaching that educated young people must integrate themselves with the workers und peasants. we criticized the reactionary nonsense spread by confucius and lin piao that "he who excels in learning can be an official," "the highest are wise and the lowest are stupid" and going to the countryside is a "disguised form of reform through forced labour". looking to the future, we are full of enthusiasm and confidence. we are resolutely applying to go to the countryside, to border areas or anywhere our country needs us most.

fourteen students of the high school attached to peking university who will be graduating this year in their letter say: "the historical mission of this generation of young people is to work for the abolition of the system of exploitation and elimination of the differences between town and country, between workers and peasants, between mental and manual labour, and to contribute all we can for realization of communism, the greatest cause in the history of mankind. we, revolutionary young people, have a heavy task and the way ahead is very long. we are determined to have firm will and high ideals and live up to the expectations of our time. we will devote our whole life to serving the party and pledge to fight for the revolutionary cause of the proletariat to our last breath exclamation by our deeds, we will sweep into the garbage heap of history the reactionary fallacies of liu shao-chi and lin piao such as "study in order to become officials" "going to the countryside to make a name for oneself" and to go to the contryside is a "disguised form of reform through forced labour" together with the doctrine of confucius and mencius. by our actions we will completely break with traditional ideas exclamation in the vast horizon of the countryside, we will face the world and brave the storm, and temper ourselves to be worthy successors to the revolutionary cause of the proletariat. with the guidance of chairman mao's revolutionary line and education by the poor and lower-middle peasants, and with the encouragement of numerous examples, such as chin hsun-hua, hsing yen-tzu, hou chun and chu ke-chia, we will advance along the glorious road of integrating ourselves with the workers and peasants."

in their letter to the municipal youth league committee, 15 communist youth league members of the peking no. 123 middle school say: "the school party branch arranged

for us to make social investigation in the mountain commune of paihopao in yenching county last december and january of this year. there we received a deep education in ideological and political line and this made us more determined to integrate ourselves with the workers and peasants. during the investigation, we saw the revolutionary spirit with which the poor and lower-middle peasants take part in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. we heard, saw and learned a lot which we didn't in school. the hsiaoyunpankou production team, with only eight households and 15 able-bodied men and women, created 9.3 hectares of land in a rocky area. their deep love for the party and chairman mao and their loyalty to the revolutionary cause spurred them on to this achievement. last year the area was hit by two hailstorms, but they worked hard and wrested a good harvest reaching 3.18 tons per hectare. in response to the party's call to produce more grain, 66-year-old party member wang wen-hsi of the no. 3 production team led three old men in working 1.3 hectares of farmland last year. they produced 15 tons of grain for the state. the high aspirations of the poor and lower-middle peasants and their selfless revolutionary drive fired our enthusiasm. we must carry forward the revolutionary cause of our forefathers and go to the countryside and mountainous areas. we'll work with the poor and lower-middle peasants and together fight against the class enemies, erroneous political lines and the elements and devote our life to building up the villages."

the paper also carried an article entitled: "advance, revolutionary young people exclamation" contributed by the party branches and youth league organizations of the three middle schools.

COAL MINES

East China Province Opens New Coal Mine

(NCNA-English Foochow, Feb. 22, 1974)

east china's coastal fukien province put into operation recently a new anthracite coal pit with a designed annual capacity of 300,000 tons.

the new pit is important to the province in its effort to become self-sufficient in coal so as to accelerate industrial and agricultural production.

fukien province designed and built the pit by its own effort. inspired by the spirit of the party's tenth congress, the workers and cadres working on the project in a little over three months completed two haulage roads, seven work faces, coal screening and other facilities, electrical, mechanical and haulage installations.

southern china's coal industry had a poor foundation. coal prospecting and coal mine construction are being done to change the situation in which coal has to be transported south from the north.

the new pit in the yungting coal mining centre is the biggest so far in fukien province. a smaller pit with an annual capacity of 120,000 tons was put into operation recently in the same mining centre.

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* FOREIGN RELATIONS *
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CHINA AND AFGHANISTAN

Chinese Ambassador to Afghanistan Holds Film Reception

(NCNA-English Kabul, Feb. 22, 1974)

kan yeh-tao, chinese ambassador to afghanistan, gave a film reception here on the evening of february 20.

present at the reception were abdul wahed etemadi, acting president of the afghan olympic federation, leaders of other departments concerned, players of the afghan national table tennis team and some members of the afghan table tennis delegation which participated in the first asian table tennis championships.

the chinese colour documentary "first asian table tennis championships" was shown to the warm welcome of the afghan friends.

after the film show, ambassador kan yeh-tao, on behalf of the chinese table tennis association, presented a copy of the film to the afghan olympic federation. etemadi received the gift with thanks in the name of the federation.

CHINA AND AUSTRIA

Exhibition of Chinese Historical Relics Opens in Vienna

(NCNA-English Vienna, Feb. 21, 1974)

"the exhibition of historical relics of the people's republic of china" opened here today in the austrian museum of applied arts.

franz jonas, president of the republic of austria, addressed the opening ceremony. he stressed, "austria regards the displaying of these invaluable antiques not only as an unparalleled cultural event, but also as an expression of the friendly feelings of the chinese people toward our country." "this exhibition is a new and impressive proof of the excellent development of the

relations between the people's republic of china and the republic of austria since the establishment of diplomatic relations in september, 1971." he said, "this exhibition may also be regarded as an example of partnership between a big country and a small neutral state."

austrian chancellor bruno kreisky, third president of the national council otto probst, foreign minister rudolf kirchschlaeger, president of the federal economic chamber rudolf sallinger, chairman of the austrian research institute on china bruno pittermann and others attended the opening ceremony. minister of science and research madame hertha firnberg made a speech of greetings at the ceremony.

a number of diplomatic envoys to austria and representatives of international bodies here were also present.

wang yueh-yi, head of the chinese delegation for the exhibition and chinese ambassador to austria also spoke on the occasion.

after the ceremony, the guests went round the exhibition and viewed the precious historical relics on show with keen interest.

CHINA AND EAST GERMANY

China-GDR 1974 Goods Exchange and Payments Agreement Signed in Berlin

(NCNA-English Berlin, Feb. 21, 1974)

an agreement on goods exchange and payments for 1974 was signed here today between the government of the people's republic of china and the government of the german democratic republic.

the agreement was signed by chen chieh, leader of the chinese government trade delegation and vice-minister of foreign trade, and kurt fenske, leader of the g.d.r. government trade delegation and vice-minister of foreign trade, on behalf of their respective governments.

gerhard beil, g.d.r. acting minister of foreign trade and secretary of state, attended the signing ceremony.

present also was peng kuang-wei, chinese ambassador to the g.d.r.

the chinese vice-minister of foreign trade arrived here from sofia yesterday.

CHINA AND ETHIOPIA

Chinese Goodwill Delegation Arrives in Addis Ababa

(NCNA-English Addis Ababa, Feb. 22, 1974)

a chinese goodwill delegation headed by hua ju-tsai, deputy head of the shanghai administrative bureau of the general administration of civil aviation of china, arrived here by an ethiopian airliner today. it is paying a friendly visit to the country on the occasion of the first anniversary of the inauguration of scheduled flights service by the ethiopian airlines to china.

among those present at the airport to welcome the chinese guests were ethiopian minister of state of tourism habte selassie taffesse and general manager of the ethiopian airlines semret medhane.

shih chung, charge d'affaires ad interim of the chinese embassy, was also present.

CHINA AND JAPAN

Chinese Youth Delegation Leaves Tokyo for Home

(NCNA-English Tokyo, Feb. 22, 1974)

the chinese youth delegation led by wang shu-chen, bringing with it the profound sentiments and friendship of the japanese youth and people towards the chinese youth and people, left here for home today at the conclusion of its friendly visit to japan.

it was seen off at the airport by hisao kuroda, masanori azuma, tadashi yaoita, hideji kawasaki, and leaders from 30 japanese youth and friendship organizations.

present at the airport were also representatives of korean and chinese residents in japan.

chinese ambassador to japan chen chu was also present.

masanori azuma, organization chairman of the committee to welcome the chinese youth delegation, made a speech at the airport. wang shu-chen made some remarks in reply. they expressed the determination to do their best to develop the friendship between the peoples and youths of china and japan.

CHINA AND SOVIET UNION

Soviet Military Attache Gives Army Day Reception in Peking

(NCNA-English Peking, Feb. 22, 1974)

colonel v.i. ivanov, military attache of the soviet embassy in china, gave a reception here today on the occasion of the 56th anniversary of the founding of the soviet army and navy.

attending the reception were feng yung-shun, deputy director of the general logistics department of the chinese people's liberation army, li chung-chi, deputy commander of the peking garrison, and leading members of other departments concerned including yin tso-chen, yu hung-liang and ma hsu-sheng.

diplomatic envoys and military attaches of various countries to china were also present.

Revolutionary Committees and Friendship Association Branches in Various Parts of China Lay Wreaths at Tombs of Fallen Heroes of Soviet Red Army

(NCNA-English Peking, Feb. 23, 1974)

on the eve of the 56th anniversary of the founding of the soviet army and navy, the revolutionary committees and branches of the sino-soviet friendship association of liaoning, heilungkiang, kirin and hupeh provinces and luta city laid wreaths at the tombs of fallen heroes of the soviet red army or at the monuments to their memory in these places. the wreaths bore the words: "eternal glory to the fallen heroes of the soviet red army who gave their lives in the war against fascism exclamation"

huang ou-tung, vice-chairman of the liaoning provincial revolutionary ccmmittee and leading member of the liaoning branch of the sino-soviet friendship association, and sung kuang, vice-chairman of the shenyang municipal revolutionary committee, laid wreaths at the monument to the fallen heroes of the soviet army and at the tomb of soviet army fallen heroes in shenyang.

wreaths were laid at the monument to the fallen heroes of the soviet army on stalin square in talien and the cemetery of fallen heroes of the soviet army in lushun, by wen shu-chen and pai ching-chiang, vice-chairmen of the luta municipal revolutionary committee, and a leading member of the luta branch of the sino-soviet friendship association.

jen chung-yi, vice-chairman of the heilungkiang provincial revolutionary committee, and liu wei, leading member of the provincial branch of the sino-soviet friendship association, laid wreaths at the tomb of the fallen heroes of the soviet army and the monument to their memory in harbin.

representatives of the revolutionary committees of manchouli, suifenho and aihwei in the province, placed wreaths at the tombs of the fallen heroes of the soviet army or monuments to their memory.

a wreath was laid at the monument to the fallen heroes of the soviet army on people's square in changchun by vice-chairmen of the kirin provincial revolutionary committee lan kan-ting, hsu chao-chang and wu chao-ti, on behalf of the provincial revolutionary committee and the provincial branch of the sino-soviet friendship association.

wang pu-ching, vice-chairman of the hupeh provincial revolutionary committee, hsiung fei, vice-chairman of the wuhan municipal revolutionary committee, and wang teng-yu, leading member of the hupeh provincial and wuhan municipal branch of the sino-soviet friendship association, laid a wreath at the tomb of the fallen heroes of the soviet air force volunteers in chiehfang park in hankou.

CHINA AND ZAMBIA

Chairman Mao Tsetung Meets President and Madame Kaunda and Other Distinguished Zambian Guests

(NCNA-English Peking, Feb. 22, 1974)

chairman mao tsetung met here this afternoon dr. k.d. kaunda, president of the republic of zambia, and madame b. kaunda. they had a cordial and friendly conversation.

president k.d. kaunda met chairman mao in 1967 when he paid a friendly visit to china. today's meeting was the second between president kaunda and chairman mao in six years and more. when president and madame kaunda and m.c. chona, special assistant to the president, arrived, chairman mao very happily received them, had long handshakes with them and extended his cordial regards to them.

after the conversation, president kaunda introduced to chairman mao the five members of the central committee of the united national independence party of zambia, who are accompanying him on the visit, e.h.k. mudenda, s. wina, h. mulemba, mrs. b.c. kankasa and miss p. kawandami. chairman mao shook hands with them and was then photographed together with all the distinguished zambian guests present.

present at the meeting were premier chou en-lai, vice-chairman wang hung-wen, assistant minister wang hai-jung, and tang wen-sheng and chang han-chih.

Premier Chou En-lai, President K.D. Kaunda Hold Talks in Peking

(NCNA-English Peking, Feb. 22, 1974)

chou en-lai, premier of the state council, and dr. k.d. kaunda, president of the republic of zambia, held talks here this afternoon.

the talks proceeded in a cordial and friendly atmosphere.

taking part in the talks on the zambian side were e.h.k. mudenda, s. wina, h. mulemba, mrs. b.c. kankasa, miss p. kawandami, a.j. soko, v.j. mwaanga, p.j.f. lusaka, r. kunda, air commodore p.d. zuze, m.c. chona,

j.k. chivunga, p.j. chisanga, dr. h.s. meebelo, n.n. kalala, l. mwananshiku, brigadier b.n. mibenge, d. luzongo and j.m. munkanta.

taking part in the talks on the chinese side were li hsien-nien, chi peng-fei, fang yi, li chiang, li ta, ho ying, kuo lu, li ke, hao chung-shih, chang chi-hui, chu mu-chih, ho kung-kai, li chiang-fen, ou tang-liang, kao chien-chung, tang wen-sheng and hsu erh-wei.

Zambian President K.D. Kaunda Visits Iron and Steel Company in Peking

(NCNA-English Peking, Feb. 22, 1974)

president kenneth david kaunda and other distinguished guests from zambia received a warm welcome from the workers and staff when they visited the capital iron and steel company here this morning.

the company compound today was decorated with red flags and streamers of welcome. the distinguished zambian guests arrived in company with fang yi, chinese minister of economic relations with foreign countries. yang tien-kuei, chinese vice-minister of metallurgical industry, and cheng shao-ning, vice-chairman of the company revolutionary committee, shook hands with them. the workers waved national flags of zambia and china, bouquets and multi-coloured streamers to express their warm welcome to the distinguished guests.

the capital iron and steel company has a history of more than 50 years. before liberation, it could make only pig iron. now it is an integrated complex embracing ore mining, iron smelting, steel making and steel rolling. president kaunda watched various work processes. he was elated when he was told by a leading member of the company revolutionary committee that the output of iron ore, iron and steel had increased considerably since the beginning of the great proletarian cultural revolution in 1966. this achievement resulted from the hard work on the part of the workers and staff in the spirit of self-reliance. "we are impressed very much. i wish the workers greater successes," president kaunda said at the end of the visit.

madame betty kaunda visited the peking general knitwear mill this afternoon in the company of lin chia-mei, wife of chinese vice-premier li hsien-nien.

President and Madame Kaunda Attend Soiree in Peking

(NCNA-English Peking, Feb. 22, 1974)

dr. kenneth david kaunda, president of the republic of zambia, and madame kaunda and other distinguished guests from zambia attended a soiree here today at which they saw the modern revolutionary peking opera "shachiapang" presented by the peking opera troupe of peking.

j.k. chivunga, zambian ambassador to china, and his wife also attended.

a standing ovation erupted when president and mme. kaunda entered the theatre in the company of chinese premier chou en-lai, vice-premier li hsien-nien and his wife lin chia-mei and chairman of the peking municipal revolutionary committee wu teh.

also present were leading members of chinese departments concerned fang yi, ho ying, yang chi, yu hui-jung and ho kung-kai.

the soiree was jointly sponsored by the peking municipal revolutionary committee and the chinese-african peoples' friendship association.

Premier Chou En-lai and President K.D. Kaunda Continue Talks

(NCNA-English Peking, Feb. 23, 1974)

chinese premier chou en-lai and zambian president k.d. kaunda continued talks in a cordial and friendly atmosphere here today.

Zambian President K.D. Kaunda Visits People's Commune in Peking

(NCNA-English Peking, Feb. 23, 1974)

president k.d. kaunda and other distinguished guests from zambia visited a people's commune on peking's outskirts this morning in the company of wu teh, chairman of the peking municipal revolutionary committee. they were accorded a warm welcome by the commune's leaders and members.

president kaunda came to the commune during his 1967 visit to china. the commune members were very happy that the president revisited the commune today. red flags fluttered over the commune headquarters. there were streamers inscribed with: "long live the friendship between the chinese and zambian peoples exclamation" and "long live the great unity of the afro-asian people exclamation"

when president kaunda and other distinguished zambian guests arrived, tsao chen-hsiang, chairman of the commune revolutionary committee, warmly shook hands with them. children danced, and a crowd of several hundred commune members waved national flags of china and zambia, multi-coloured streamers and garlands to pay tribute to the distinguished guests.

tsao chen-hsiang told president kaunda and the other distinguished guests about the overall development of the commune. rejoicing at the commune's progress, the president said: "we noticed a number of important factors of which first of all is a spirit of self-reliance which chairman mao has taught the great people of china." he expressed the hope that next time he came, equally tremendous progress would have been made in the commune.

the guests then visited the commune's tractor repair shop, pumping station and primary school and a production brigade's cooperative medical service station. they also visited the homes of some commune members.

zambian ambassador to china j.k. chivunga and chinese ambassador to zambia li chiang-fen accompanied president kaunda on the visit.

SURVEY OF CHINA MAINLAND PRESS

March 6, 1974 No. 5566

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RUPTURE WITH OLD IDEAS

Dare To Thoroughly Break with Old Traditional Ideas

- the story of a female college graduate Pai Chi-hsien married to a peasant commune member. The Ho-pei Jih-pao published her letter together with an editor's note in support of her revolutionary deed, and to criticize those old traditional ideas that despise the peasants

(Peking Jen-min Jih-pao, February 7, 1974)

(NCNA Shihchiachuang, February 6, 1974) A female college graduate Pai Chi-hsien went in 1968 to the Hsiangkuochuang production brigade of the Yen-ts'un people's commune in Tsanghsien, Hopei to receive re-education from the poor and lower-middle peasants. She later taught at the commune's middle school and married an ordinary peasant. Some people with old ideas ridiculed her over this matter. Because of this, Pai Chi-hsien wrote a letter to the Ho-pei Jih-pao criticizing those old traditional ideas that despise the peasants. On January 27, the Ho-pei Jih-pao published Pai Chi-hsien's letter under the heading of "Dare To Thoroughly Break with Old Traditional Ideas." It also published an editor's note. The following are excerpts from Comrade Pai Chi-hsien's letter and the Ho-pei Jih-pao editor's note:

Ho-pei Jih-pao Editor's Note:

We warmly recommend Comrade Pai Chi-hsien's letter to the broad reading public. This letter is good material for criticizing Lin Piao and Confucius and for conducting education in the line. From the two different attitudes adopted toward Pai Chi-hsien's settling in the countryside and her marriage to a peasant, we can see that the pernicious influence of the doctrines of Confucius and Mencius which propagate despising of labor and the laboring people, and of the reactionary ideology of Lin Piao and other political swindlers who oppose the sending of educated young people to mountains and the countryside and the integration of

intellectuals with the workers and peasants is far from eliminated and that the old traditional ideas are still very stubborn. To carry the revolution under the dictatorship of the proletariat through to the end, all revolutionary comrades should take the basic line of the Party as the key link, play an active part in class struggle in the superstructure and deepen the criticism of the ways of Confucius and Mencius and the ultra-right essence of Lin Piao's line. We hope that there will be more people emerging who dare to break with the old ideas and the old traditional concepts of the landlord and bourgeois classes and dare to go against the tide. This is of very far-reaching significance toward opposing and guarding against revisionism and building a socialist new countryside."

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Letter from Comrade Pai Chi-hsien

Dear Comrade Editor,

In the past few days, my mind could not rest in peace any more. Something kept bothering me: Why is it that a college graduate married to a peasant should get ridiculed by others?

My name is Pai Chi-hsien. I graduated from Hopei Teachers' College in 1968. In December of the same year, I went to the Hsiangkuochuang production brigade of Yents'un people's commune in Tsanghsien, Hopei to receive re-education from the poor and lower-middle peasants. Organized by the Party, looked after and educated by the poor and lower-middle peasants, and steeled in the seething three great revolutionary movements, I have been able to see that "the sending of educated young people to the countryside" is a glittering road, and the poor and lower-middle peasants are the best teachers. In the countryside, there is inexhaustible knowledge to learn from and there are endless tasks. I fell in love with the countryside and decided to settle there to make revolution the rest of my life. After a year, I settled down and was married to an ordinary peasant.

Unexpectedly, I seemed to have done something utterly wrong and I was always looked down on and ridiculed by some people. Some said, "What a pity that a college graduate born and brought up in Peking should get married to a husbandman." Some said that I was short-sighted, lacked ambition and had no future. Somebody even gave me a nickname, calling me "narrow-minded, stupid, a big fool." Even my father could not arrive at a right perception of things. He said, "A college graduate is not simple. Even if you do not think of marrying into a better family, or a family of equal status, you should at least find somebody closer to your level. There is no future for you to get married to a peasant and live in the countryside all your life." In a word, I am a "stunning" college graduate in the eyes of some people, and am now looked down upon by some people simply because I am married to a peasant.

I have not succumbed to such "concern" or "sympathy," cynicism or contempt. I understand that my standpoint and theirs are different. Since we do not think in the same way, how can we understand each other! Some people

think that life in the countryside is hard. But I feel that "plain rice and unrefined tea are especially delicious." Some people say that marrying a peasant has no future, but as I see it, those who only think of personal comfort and look down upon those who marry peasants are most despicable. Some people do not like my rusticity, and they even disdain my child and call him a "little clodhopper." But deep in my heart, I despise those "personages" who slight the peasants. Some people think that peasants are dirty. This is a question of world outlook. Chairman Mao teaches us: "The workers and peasants were the cleanest people and, even though their hands were soiled and their feet smeared with cow dung, they were really cleaner than the bourgeois and petty-bourgeois intellectuals." If we do not use nightsoil for fertilizer, how are we going to grow grain? If we do not have peasants growing cereals, how can we carry out Chairman Mao's call for "storing grain everywhere"? As I see it, this is where the peasants should feel glorious and proud. Some people say that there is no future for someone who settles in the village, but I firmly believe that there is unlimited future and a lot can be done in a lifetime of struggle in the broad countryside.

In February 1971, the organization assigned me to work as a middle school teacher. In the past few years, although I worked wholeheartedly for the educational cause of the Party, the cynicism and contempt I was subject to had not decreased but increased. Just a few days ago, an event that caused me greater shock occurred.

On that day, our school distributed some straw for use as bedspreads for the teachers. One of the teachers arbitrarily claimed that the distribution was not fair and started an altercation. I didn't think that a teacher should have done that so I frankly expressed my opinion. That teacher did not accept my criticism, but bluntly said to me, "Aren't you ashamed of yourself? The whole hsien knows how you have come to this. Aren't you ashamed of yourself?!" Obviously he was referring to my marrying a peasant. Such words coming out of a teacher's mouth really upset me and I could not eat nor sleep well for several days. This was not because I "felt ashamed," nor because I feared contempt, but because I could not arrive at a right perception of this question: My father started as a factory apprentice at the age of 12 and my mother was sold to a family as a servant girl. Not to mention learning culture, they didn't even know their real names. Today, I have become the first college graduate in the whole history of my family. The Party has nurtured me and the laboring people have supported me with what they produced. Have they done so in order that I can look down upon the laboring people and forget my own forefathers? Should college graduates marry only workers and cadres, and feel ashamed when married to a peasant? This reminds me of how Confucius regarded his student Fan Chih as "a mean person" when the latter asked about farming; and how the exploiting classes all want their sons and daughters to be different from ordinary people. If we use such old ideas to educate the students, where will we lead the children of the laboring people? Where will we lead our revolution in education?

I find things of this kind most oppressive. I think that the rotten thousands-year-old ideas of looking down on peasants and farm labor should be criticized. This is of great importance for narrowing the difference between

workers and peasants, between town and countryside, and between manual and mental work for building a new socialist countryside, for opposing and preventing revisionism. This is class struggle in the realm of ideology. If we do not attack those wrong ideas, they will attack us. We should take the initiative to fight the ideas of the bourgeoisie and other exploiting classes.

Given above are some of my shallow thoughts for your consideration. With salutes to the revolution,

Pai Chi-hsien
a middle school teacher of
Yents'un commune, Tsanghsien

November 27, 1973

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CRITICISM OF LIN PIAO AND CONFUCIUS

Confucius' Idealism Is the Philosophical Foundation of Lin Piao's Revisionist Line

by

Liu Wei-hua (刘蔚华),
Shantung University

(Peking Jen-min Jih-pao, February 6, 1974)

In the last part of the period of Spring and Autumn Annals marked by the sharp transition of the system of slavery toward the feudal system, Confucius, the spokesman of the slave-owning aristocrats on the decline who firmly adhered to the political line of restoring the old order and retrogression, founded a reactionary idealist philosophical system. For more than 2,000 years, the representative figures of the reactionary classes of all ages have made use of this reactionary philosophical system as an ideological tool for opposing progressive thought and impeding social progress. The philosophical foundation of Lin Piao's counter-revolutionary revisionist line is Confucius' idealist philosophy.

Why was it that Confucius was able to make so many reactionary figures fall for his dead soul? Why was it that more than 2,400 years after the death of Confucius, there was still such a disciple of Confucius as Lin Piao, a big partylord and warlord without any learning? To answer this question, it is necessary to remove the mask of the philosophical system of Confucius and find out what kind of trash it is after all.

The "Theory of Heavenly Mandate" for Hoodwinking the People

Lin Piao compared himself to King Wen of Chou and Duke Huan of Ch'i. He thought that he was particularly favored by "nature," and could "come and go by himself" like "a celestial horse in the sky." He also flattered his own sworn confederates and son as "the endowment of heaven" and "talent endowed by heaven," and dreamt of setting up a feudal fascist hereditary dynasty of the Lin family. This gang of renegades and traitors declared that "leadership has historically fallen on our fleet" to justify their usurping leadership in the Party and the state as though "Heaven is about to confer a great office on this man" and as though he had "received a divine appointment"!

The concept of "heavenly mandate" was born in company with the system of slavery and was a power concept or state concept considered to be divine by the slave-owner class. Lenin pointed out that the exploiting classes always attempted to establish a concept by "alleging that the state is a mysterious thing...a power endowed by Heaven." (Selected Works of Lenin, Vol. IV, p. 42) All the slave-owning aristocrats of the Yin and Chou dynasties styled their rule as ordained by Heaven and described it as "ordained." Under the pretext that

Heaven had changed its mandate, they seized the reins of power from other clans. They used heavenly mandate as a subterfuge to show that the dictatorship of the slave-owner class was supreme. This was a tactic for hoodwinking the people.

At the last part of the period of Spring and Autumn Annals, the resistance and insurrection of the slaves and common people spread to almost all feudal states, struck heavy blows at the rule of the slave-owning aristocrats and caused the foundation of the slavery system to disintegrate. Class struggle gave impetus to the development of philosophical thought. With the crisis deepening in the slave-owning society, the concept of heavenly mandate of the slave-owners was shaken, and there appeared ideas that were opposed to the heavenly mandate. In the course of offering resistance, the slaves proudly showed that they had "no fear of Heaven." ("Who Are They" in "Hsiao Ya," Book of Odes) They cursed "Heaven" for its cruel oppression of man, and queried why "Heaven" was so vicious, so wicked, and so ruthless and unreasonable! They lodged protests against the rule of the slave-owning aristocrats. Some people among the ruling classes also had to admit that the vicissitudes of society and the fate of man had nothing to do with heavenly mandate. Someone even outrightly stated that "the people are the masters over gods."(Tso Chuan: 6th Year of Duke Huan) They deeply felt from realities in the course of the decline of the system of slavery that the support or opposition of the people was a major question that determined the life or death of the rulers.

It was precisely at a time the concept of heavenly mandate of the slave-owners was under severe attack that Confucius tried his utmost to advocate the idealist world outlook for the sake of restoring the slavery system of the Western Chou Dynasty. He backed up and mended the "theory of heavenly mandate," publicized the will of Heaven, and described "heavenly mandate" as the supreme power in charge of all natural, social and spiritual phenomena and the origin of all things. Under the condition of low productivity, he used the might of nature to intimidate the masses and to show that heavenly mandate was irresistible. This was most reactionary toward the social evolution and ideological progress of the time.

Confucius told lies saying that man's life and death, riches and honors were predestined and could not be changed. Likewise, the prevailing of the "ways" of the slave-owner class was also determined by heavenly mandate. If "Heaven" did not abandon such "ways," nobody could do anything against them! Such preaching was for defending all ugly phenomena under the system of slavery, and was an attempt to make the slaves forever rest content with their enslaved lot without touching or offending against the rule of the slave-owners.

Following the sharpening of class struggle, the hackneyed tunes of this "theory of heavenly mandate" had become inadequate for "ruling the people in times of emergency and controlling the unbridled horses." Under the situation that the slaves offered resistance and waged struggle like rising winds and surging clouds, Confucius again preached that one should "stand in awe of the ordinances of Heaven, of great people and of the words of sages." This was done to counter the "mean people" or the slaves and the newly emerging landlord class who "do not know the ordinances of Heaven and consequently do not stand in awe of them, are disrespectful to great men, and make sport of the words of sages." ("Chi Shih" in Confucian Analects) By linking together "heavenly mandate" with the slave-owning aristocrats and their reactionary ideology, Confucius sought nothing more

than to make the slaves and the newly emerging landlord class stand in awe of the slave-owner class.

Confucius was of the view that "culture" and "virtue" also originated from the ordinances of Heaven, and that the rise and fall of culture was entirely determined by Heaven. Heaven created social ideology which was translated into reality through the wise sovereigns who "emulated Heaven," the sages who "knew Heaven" and the superior men who "learned at the lower level and developed their knowledge at the higher level." Consequently, the highest task of knowledge lay in "knowing the ordinances of Heaven," and those who could "know the ordinances of Heaven" were also limited to a few like him who were "endowed with virtue by Heaven" and "born with knowledge." In this way, he entirely attributed the creation of spiritual culture to the activities of a few rulers who comprehended the mysterious will of Heaven. He described himself as "having a knowledge of the ordinances of Heaven at the age of 50." Throughout his reactionary political life, he really became more and more loyal to the reactionary slave-owner class.

Coming to the period of the Warring States, this kind of reactionary philosophical thought was inherited by the Tzu Szu-Mencius school of thought. They further extended the "theory of heavenly mandate" to man's "nature" and set up the subjective idealist philosphical system of "oneness of Heaven and Man."

Philosopher Hsün and Han Fei, thinkers of the newly emerging feudal landlord class, firmly adhered to the materialist viewpoint, and used the ideas of celestial bodies are natural phenomena, there is a dividing line between Heaven and Man and human will can overpower natural forces to effectively criticize the "theory of heavenly mandate" of Confucius and Mencius and demonstrate that it was essential for the landlord class to seize political power from the slave-owner class.

Following the change of its historical standing, the landlord class, for the sake of upholding its feudal rule and suppressing the resistance of the peasants, also found it necessary to create its own gods. On the basis of the theory of heavenly mandate of Confucius and Mencius, Tung Chung-shu of the Han Dynasty set up the feudal theological system of "the response of Heaven and Man to each other." The study of the classics with a rational approach in the Sung and Ming dynasties also put forward the idealist concept of the antagonism of "natural law and human desire." It advocated the "preservation of natural laws and elimination of human desires," and defended the order of rule in feudal society. This black line extended itself to Liu Shao-ch'i and Lin Piao who publicized "the great office conferred by Heaven" and "talent endowed by heaven." Lin Piao not only compared himself to a "celestial horse" and styled himself as a "genius," but also wrote for his sworn confederates this inscription: "Be gentle, broad-minded and sensible, and draw ideas from Heaven and other people." This and the theory of heavenly mandate of Confucius and Mencius are imbued with the same spirit.

"Transcendentalism" in the Service of Reactionary Classes

The idealist transcendentalism and the viewpoint that heroes are makers of history advocated by Lin Piao and company also have their sinister roots in Confucius.

Evolving from the "theory of heavenly mandate" into the sphere of the theory of knowledge, Confucius put forward the transcendentalist line of knowledge. He said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of the people." ("Chi Shih" in Confucian Analects) This fallacy of Confucius is permeated with the caste concept of the slave-owning aristocrats. It has obliterated at one stroke the enormous role of knowing the world and transforming the world played by the slaves.

Who are those "born with the possession of knowledge"? Confucius was of the view that the "sages" and "the wise of the highest class" were the eminent figures born with virtue, knowledge and ability. This theory of knowledge was a reflection of the aristocratic hereditary system in the slave-owning society. "The eminent are always eminent and the humble are always humble." This social relationship gave rise to the class prejudice that the aristocratic rulers were "born with knowledge." As a matter of fact, of all those concepts such as so-called "born with knowledge," which one was not born out of the need of the dictatorship of the slave-owner class? Which of the "virtues" of the aristocratic rulers marked by hypocritical benevolence and righteousness, which of their clandestine and crafty "wisdom," which of their wicked and atrocious "dispositions" and which of their "desires" marked by pride, luxury, debauchery and idleness were not determined by their social standing? The fallacy of "born with knowledge" only tries to make all this sound "natural and rational."

Confucius also had talked about "those who learn, and so readily get possession of knowledge" and "those who are dull and stupid and yet compass the learning." Does this mean that there is some "materialist factor"? Obviously not. On the question of "learning," there have always been two antagonistic lines of knowledge. Whether a line is after all idealist or materialist must be judged by its "starting point in philosophy and basic premise." (Lenin's "Materialism and Empirio-Criticism," p. 83) Confucius divided man's capacity for knowledge into several grades, and he was of the view that "to those whose talents are above mediocrity, the highest subjects may be announced; to those who are below mediocrity, the highest subjects may not be announced." ("Yung Yeh" in Confucian Analects) This relegated "learning" to a lower and lower category, and was entirely subordinated to the basic premise of "born with the possession of knowledge." The contents of "learning" he talked about were inseparable from the "ways of ancient kings," the "sayings of sages," the Book of Odes, the Book of History, propriety, music and other antiquities. As he saw it, these contents were born of the minds of "sages." The basic way to acquire "learning" was to practice "self-cultivation" behind closed doors. This brought the whole thing back to the basic premise of his transcendentalism.

Confucius also talked about learning through "hearing much" and "seeing much" as though he attached importance to perceptual activity. This ought to have some "materialist factor." Actually not so. Man has to see because he has eyes; he has to hear because he has ears. This is a phenomenon no idealist philosopher can do away with. The question lies in the line of knowledge into which man's perceptual activity is incorporated. What Confucuus described as

"hearing much" and "seeing much" were but some expressions of the moral criteria and conduct of the slave-owners and constituted a means for practicing "self-cultivation." For example, "hearing poetry," "hearing propriety," "hearing righteousness," "hearing principle," "when we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inward and examine ourselves" ("Li Jen" in Confucian Analects), "perceive one's faults and inwardly accuse oneself" ("Kung Yeh Ch'ang" in Confucian Analects).... Having talked so much about seeing and hearing much, all he said was inseparable from his basic principle, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety," and he still sought to make people delve into the circle of concepts to acquire a distorted knowledge of the world. Lenin pointed out, "The term 'experience' has long covered up all kinds of idealist systems." ("Materialism and Empirio-Criticism," p. 143) Confucius' set of transcendentalism based on inward examination of self and accusation of self was covered up with such empty words as "seeing" and "hearing" much.

Confucius' self-cultivation doctrine also talked about "earnest in action" so as to be "a superior man doing things personally." This was the last link of his transcendentalism. If it were thought that this meant he emphasized the role of social practice in determining knowledge, nothing could be more wrong. Activity in production is the most fundamental social practice. "This is the primary source from which human knowledge develops" and "the determinant of all his other activities." ("On Practice") But Confucius scorned labor and the laboring people in the extreme, and he thought that in order to get "acquainted with the names of birds, beasts and plants," the study of the Book of Odes alone would do. ("Yang Huo" in Confucian Analects) This fundamentally cut off the primary source of man's correct knowledge. The "action" Confucius emphasized was nothing more than something for translating the "back to the ancients" ideology into action. For the sake of saving the disintegrating system of slavery, he taught "holding on even to death in order to perfect one's way," "giving up one's life in sight of danger," "sacrificing one's life to preserve one's integrity," and wildly resisted social reforms.

The theory of knowledge is always linked up with the historical concept. Transcendentalism necessarily leads to the idealist historical concept that heroes are the makers of history. Confucius quoted the whole history dated back to Yao and Shun and tried his utmost to demonstrate that the outlook of society and the progress of history were entirely determined by the wisdom and conduct of a few "geniuses." He was of the view that only the appearance of "geniuses" could correct disorder and restore order and bring about an age of peace and prosperity. He boasted of himself as the "genius" of the time and had blown his own trumpet saying that if he were put in power, he could revive the Western Chou type of society in the east, and ascertain some achievements in one year and complete success in three years. Mencius cried even louder saying, "If Heaven wished that the empire should enjoy tranquillity and good order, who is there besides me to bring it about?" ("Kung-sun Ch'ou, Part II" in The Works of Mencius) Lin Piao and company even more disgustingly played themselves up as "super-geniuses" and "giant stars of the universe." Lin Piao baldly declared, "My brain is better developed, and unlike others', it is especially nimble. What can I do? It is the gift of my parents." He described the history of class struggle in the past

several thousand years as the history of plots and coups d'etat engineered by a few people. Look, didn't this fellow want to have history at his mercy like Confucius and Mencius?

Running parallel with the theory of innate genius,there necessarily must be the philosophy for keeping the masses ignorant. The system of slavery had entirely deprived the slaves of the right to learn culture and of the opportunity to develop their talent. But Confucius talked nonsense saying that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed." He not only slandered the slaves as "the stupid of the lowest class" and flattered the slave-owners as "the wise of the highest class," but also arbitrarily asserted that this was something inborn that could never be changed. He advocated that "the people may be made to follow a path of action, but they may not be made to understand it," and this together with Mencius' "Those who labor with their minds govern others; those who labor with their strength are governed by others" formed the basis of the policy for keeping the masses ignorant carried out by all reactionary classes.

Lin Piao maliciously vilified the laboring people. He said, "The brains of our comrades are not those of ordinary peasants, nor those of ordinary workers. The latter think in terms of getting hold of money, rice, edible oil, salt, sauce, vinegar and firewood and think of their wives and children....Our thinking is as different from theirs as the sky is different from the earth." What is this if not the historical concept of Confucius and Mencius who thought that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed?"

Are man's knowledge and ability inborn or acquired after birth? Are the heroes or the slaves the makers of history? This is the basic problem of the protracted struggle between idealist transcendentalism and the materialist theory of reflection. Chairman Mao points out, "Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment." ("Where Do Correct Ideas Come From?") This brilliant thought of Chairman Mao's is our sharp weapon for discerning and criticizing transcendentalism.

The "Doctrine of the Mean" Opposed to Social Reforms

Lin Piao advocated that the "doctrine of the Mean" was "rational" and he frenziedly opposed the communist philosophy of struggle. This set of stuff was also found directly from Confucius, the "sage" of the reactionary classes.

The "Mean" as a category of philosophy was first advanced by Confucius. He said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people." ("Yung Yeh" in Confucian Analects) The non-acceptance of "the Constant Mean" as the "perfect virtue" by the laboring people showed that it was in the service of the slave-owner class.

What is the "Constant Mean"? Confucius said, "Hold to the two ends and take the middle course" ("Constant Mean" in Book of Rites); "I set it forth

from one end to the other, and exhaust it" ("Tzu Han" in Confucian Analects); "I seek a unity all-pervading" ("Wei Ling Kung" in Confucian Analects). The "two ends" were what he used to describe the contradictory philosophical concepts; "taking the middle course" meant taking what was called an "unbiased attitude" for eliminating the antagonism of the two ends. In places with antagonistic contradictions, "taking the middle course," "setting it forth from one end to the other and exhausting it" and "seeking a unity all-pervading" essentially are attempts to reconcile, balance and offset the antagonistic opposites for attaining a "unity" free from contradiction. This is a kind of subjective idealist theory of merging of contradictions, a crude and vulgar theory of combining two into one. This concept has been reflected and brought out in the Confucian Analects through a series of viewpoints, such as "Constant Mean," "loyalty and forbearance," "the middle course," "prizing of natural ease," "harmony with a difference," "sincerely holding fast to the Golden Mean," "without any preconceived ideas" and "free from excess and deficiency." This is the reactionary adverse current against the ideological development of simple and plain dialectics in ancient times. Lenin pointed out, "The 'Constant Mean' 'reconciles' the two extremities" and "eclecticism is used in substitution of dialectics." (Collected Works of Lenin, Vol. XXXIX, p. 5) This has revealed the essence of the "Constant Mean."

In practical struggle, there is never the middle course. All those who advocate eclecticism and the theory of conciliation flaunt the "unbiased" banner to serve the reactionary classes that are opposed to reform and progress. Confucius' "doctrine of the Mean" had its strict class criterion in the form of "propriety" of the slave-owner class. He was of the view that "by keeping himself under the restraint of the rules of propriety, he may thus not overstep what is right." ("Yung Yeh" in Confucian Analects) For the sake of attaining the objective of "returning to propriety" and effecting the all-round restoration of the slavery system of Western Chou, he frowned upon rebellion against orthodox teachings. Anything that tallied with this objective and criterion was "in the middle," "correct" and "good"; anything that ran counter to them was "deviation," "wicked" and "bad." As Confucius saw it, the "excess" and "deficiency" that constantly occurred in the thought and conduct of people were the two extremities that led to "badness," and only the practice of the "Constant Mean" could make people "free from excess and deficiency" and return to "goodness." In this way, what he considered to be "bad" conduct unfavorable to the system of slavery could be eliminated, and the system of slavery could be as safe as the T'ai Mountain. This was essentially why Confucius embellished the "Constant Mean" as "perfect virtue."

The contradiction between the slave-owners and the slaves was an antagonistic contradiction between exploitation and the exploited. How did Confucius practice the "Constant Mean" between these "two extremities"? He advocated that the exploiters should "be beneficent without great expenditure," "pursue what they desire without being covetous, maintain a dignified ease without being proud, and be majestic without being fierce." ("Yao Yueh" in Confucian Analects) He meant to say that the people should be granted some minor benefits that did not involve much money; that the exploiters must not be too covetous when gratifying their desire for exploitation; that they must be dignified but not too arrogant; and that they must not make too violent use of their authority

for suppression purposes. The exploited also should not repine when they were required to perform tasks ("Yao Yueh" in Confucian Analects), should be cheerful though poor ("Hsueh Erh" in Confucian Analects), should "learn their trades for convenience of employment" and should be "respectful and submissive in mood." In a word, they should submit to exploitation willingly and docilely. With the "kind" lords working in cooperation with the docile slaves, the system of slavery could be kept intact. You see, how "fair and reasonable" this "doctrine of the Mean" is!

The "doctrine of the Mean" publicized by Confucius is hypocritical in the extreme and most vicious. At the time, disorder reigned in society all over the empire. The way of "government" he put forward was "to exercise government by means of virtue" so as to cheat the "confidence of the people" and restore the rule of the slave-owners. This naturally did not work. When deception proved to be ineffective, he resorted to "penalty and killing." In regard to killing, Confucius also adopted the attitude of the "Constant Mean" and he opposed "killing without education." Mencius explained this saying, "Admonish them, and then, on their not changing their ways, put them to death." ("Wang Chang, Part II" in The Works of Mencius) As a matter of fact, this was something superficial done for show. What was called "education" continued to be deception. But only the minority could be deceived for a time, and there was no possibility to deceive the majority for a long time. Anyone who refused to be deceived and chose to resist the old order still had to be punished and even beheaded. Didn't Confucius kill Shao Cheng Mao seven days after he came to power because he was no match for the latter who advocated political reforms? This was why Confucius consistently advocated the use of both "virtue" and "penalty" and "the blending of severity with gentleness to insure harmonious government." (Tso Chuan: 20th Year of Duke Chao) Chairman Mao says that "military suppression and political deception" "are two most important tools for upholding the reactionary rule" of the exploiting classes. The "doctrine of the Mean" is precisely such a counter-revolutionary way--killing if deception does not work.

Going forward or backward? These are two unusually prominent contradictions at the time of major upheaval in society. In publicizing the "doctrine of the Mean" and opposing reforms, Confucius was obviously not for upholding the status quo but for retrogression. He also wanted changes. He said, "Ch'i, by one change, would come to the State of Lu. Lu, by one change, would come to a state where true principles predominanted." ("Yung Yeh" in Confucian Analects) What he called "change" here referred to "change in political climate" --changing the State of Ch'i that had initially established the feudal system first into the situation prevailing in the State of Lu where the feudal forces were in control but also were compromising toward the slave-owning aristocrats, and then into the situation of Western Chou where the system of slavery predominated. His "Constant Mean" was entirely for serving the line of restoration and retrogression.

The facts showed that the "doctrine of the Mean" was nothing more than a pliant knife for the reactionary classes that had lost their prestige and influence to carve up the people, and was also a mud wall with which they vainly attempted to stem the revolutionary torrent. "The Doctrine of the Mean," the reactionary writing of the Tzu Szu-Mencius school, used the "doctrine of the

Mean" to string together heavenly mandate, human nature, politics, ethics, self-cultivation and culture, in an attempt to merge all contradictions in the world. Tung Chung-shu's fallacy of "all things tend to merge," Chu Hsi's fallacy of "justice and peace" and other fallacies all formed their theoretical bases which they vainly attempted to use for suppressing the resistance of the peasants and upholding the feudal system.

The theory of "combining two into one" peddled by Liu Shao-ch'i and Yang Hsien-chen and the reactionary philosophy of "two combined into one" advocated by Lin Piao are nothing more than a reproduction of the "doctrine of the Mean." Lin Piao said, "One must not go to the extreme in anything. Going to the extreme means the one-point theory, and there are bound to be evil results." He used the doctrine of the Mean to maliciously attack our anti-revisionist struggle of "having gone to the extreme in denunciation and struggle," thus creating a basis for him to capitulate to Soviet revisionism and to turn China into the colony of Soviet revisionist social-imperialism. He also used the doctrine of the Mean to attack the general line, the great leap forward and the people's commune as "excessive" and "too radical." Both in ancient and modern times, the object of these reactionaries in advocating the doctrine of the Mean was to uphold the old economic base and its structure, to oppose revolution and progress, and to advocate the restoration of the ancient order and retrogression. These inventors and advocates of the "doctrine of the Mean" were actually not "absolutely just" and "unbiased." Both Confucius and Lin Piao firmly stood on the reactionary side. The restorationactions they adopted were all very violent and vicious, and they really had "gone to the extreme." What they have done serve to show that the "doctrine of the Mean" is purely a philosophy of the hypocritical and vicious swindlers of the reactionary classes.

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The idealist philosophy of Confucius was a philosophy for upholding the system of slavery as well as the philosophical basis for upholding the rule of all reactionary classes. It had a progressive role to play at a time the society of the landlord and bourgeois classes was in a state of supersession. But after they held the reins of power for a period of time, because their opponents, the peasant class and the proletariat, gradually grew stronger and waged more and more violent struggle against them, in order to uphold their domination over the laboring people, they had to draw from the ruling experience of the exploiting classes of the past the things essential to them. Confucius provided such things. For the first time, he systematically reflected the ruling experience of the slave-owner class in a theoretical form, and extensively dealt with many problems of a common nature implicating the decadent exploiting classes and their efforts to uphold their reactionary rule. From his theory of heavenly mandate, transcendentalism, theory of innate genius, doctrine of the Mean and other philosophical systems, it is possible to directly expound the worship of divine right, the strengthening of sovereign power, the "justification" of exploitation and oppression, opposition to progress, hostility toward revolution and all conclusions. Focalized, this means affirming the "rationality" and "perpetuation" of the reactionary dictatorship of the exploiting classes. These are the things urgently needed by all exploiting classes turning reactionary. It is precisely on the political soil of such reactionary exploiting classes that the philosophy of Confucius has been worshipped and given conditions for continuation and development.

The renegade, hidden traitor, and scab Liu Shao-ch'i worshipped Confucius, went on a pilgrimage, published his sinster "Self Cultivation," and convened a so-called "Confucius forum" which was in fact a meeting for worshipping Confucius. His object was to usurp power for restoration. Lin Piao advertised Confucian thought as the source of Chinese national culture, beautified the reactionary philosophy of Confucius as "historical materialism," publicized Confucian teachings as "the criteria for handling human relations," and vociferously peddled transcendentalism, the theory of innate genius and the "doctrine of the Mean" for the purpose of drawing counter-revolutionary spiritual strength therefrom, toppling the dictatorship of the proletariat and restoring capitalism.

The weeds must be uprooted in the course of hoeing. When criticizing Lin Piao's counter-revolutionary revisionist line, we must dig deep into its "ancestral tomb." This counter-revolutionary "orthodoxy of precepts" extending from Confucius and Mencius to Liu Shao-ch'i and Lin Piao must be liquidated from end to end. We certainly must grasp the revolution in the superstructure and the class struggle in the ideological sphere, criticize and repudiate the trend of thought that worships Confucius and is opposed to Legalism, criticize and repudiate revisionism and the bourgeois world outlook, and further implement the all-round dictatorship of the proletariat in the superstructure including all spheres of culture.

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Cadres in Northwest China City Criticize Lin Piao and Confucius

(NCNA-English Sian, Feb. 24, 1974)

a number of cadres in sian, northwest china, have vehemently condemned the renegade and traitor lin piao for maliciously attacking "may 7" cadre schools and peddling the doctrine of confucius and mencius that "those who work with their minds govern, those who work with their hands are governed."

"in doing so, lin piao attempted to undermine chairman mao's great strategic plan for training successors to the revolutionary cause of the proletariat. lin piao's purpose was to restore capitalism" -- this was the conclusion arrived at by cadres who had attended the nanniwan "may 7" cadre school in northern shensi.

at a meeting criticizing lin piao and confucius organized by the sian municipal revolutionary committee, these cadres sang the praises of the "may 7" road by relating their own experience at the school that had tempered them and imbued them with new vigour for the revolution.

jen chang-an, a cadre of the revolutionary committee of the peilin district in sian, said: "the nanniwan 'may 7' cadre school was established in 1968 in line with chairman mao's may 7, 1966, directive and his teaching 'going down to do manual labour gives vast numbers of cadres an excellent opportunity to study once again.' it is a new type of cadre school which carries forward in the period of socialism the revolutionary spirit of hard struggle and self-reliance of the eighth route army (now the people's liberation army) in opening up wasteland in nanniwan during the war of resistance against japanese aggression. in the past few years, this school has trained more than 3,500 cadres, half of them being leading cadres. studying and participating in manual labour have helped them raise their consciousness in continuing the revolution. back to their work posts, they have played a still greater role than before in the socialist revolution and construction.

"training proletarian cadres is an important issue concerning the dictatorship of the proletariat. as chairman mao says, 'cadres are a decisive factor, once the political line is determined.'

"the reactionaries of various dynasties also attached great importance to training their own 'talents' in order to maintain their reactionary rule or stage a counter-revolutionary comeback. confucius, the 'sage' of reactionary classes, ran private schools to infuse the politics and ethics of the slave-owning class into the students. he wanted to train them as

'superior men' and 'virtuous men' who would strictly observe 'the rites of the chou dynasty' and, when they became 'officials', would strive to restore the slave system. lin piao viciously slandered study in the 'may 7' cadre school as 'a disguised form of unemployment'. his criminal aim was to lead the cadres astray and made them divorced from the masses, reality and productive labour so as to serve his purpose of 'restraining oneself and restoring the rites', which was his reactionary political programme for restoring capitalism."

recalling his own experience, jen chang-an went on: "i was in charge of theoretical work before the cultural revolution. at that time, i studied in a party school several times. i confined myself to classroom study and was divorced from reality instead of combining study with practice. tempered in the cultural revolution, i attended the nanniwan 'may 7' cadre school. there i studied marxism-leninism-mao tsetung thought while taking part in productive labour and doing mass work like fighters of the former eighth route army. the cadre school is situated in the taopao valley where the artillery academy of the eighth route army used to be. chairman mao inspected the academy during the war years. the cadre school often educated the students in revolutionary traditions by organizing visits to places where chairman mao had inspected and to a monument of revolutionary martyrs bearing an inscription by chairman mao. veteran fighters of the eighth route army were invited to relate histories of revolutionary struggles. this enabled us to learn what we didn't from books and increased our ability to distinguish genuine from sham marxism. the cadre school was my starting point in continuing the revolution."

chen chao-lun, a deputy section chief of the sian no. 2 hospital, said: "lin piao was an out-and-out disciple of confucius. he preached the exploiters' theory of confucius and mencius 'those who work with their minds govern, those who work with their hands are governed' to subvert the dictatorship of the proletariat and restore capitalism."

the doctor continued: "we tempered ourselves through manual labour at the 'may 7' cadre school, thus breaking with the traditional idea of the exploiting classes who look down on physical labour. this has created favourable conditions for us cadres to study marxism-leninism-mao tsetung thought and remould our world outlook."

summing up his changes after studying in the school, chen chao-lun said: "i am a university graduate who grew up and worked in the city, and seldom took part in physical labour. formerly i dared not tackle critical cases of ailment, for fear of the responsibility involved should i fail. this showed that i lacked class feelings for the labouring people. after a period of

study in the cadre school, i have taken the interests of the masses to heart. that's why i proposed to set up a special ward to look after those patients who do not need hospitalization, but have difficulty in travelling or who live alone and have no one to take care of them at home. and i led some medical workers to the countryside to help 'barefoot doctors' raise their level."

shen ting-hui, a leading member of the sian municipal industrial and commercial administration bureau, said: "for thousands of years, the exploiting classes have advocated the fallacy that 'officials are important and the common people unimportant'. they wanted to maintain a privileged stratum of bureaucrats to serve their reactionary rule. lin piao viciously attacked cadres in 'may 7' schools as 'being out of office and work and being punished'. his purpose was to turn cadres against training in physical labour in the countryside and prevent us from taking the glorious 'may 7' road. he wanted to maintain and widen the gap between mental and manual labour and foster a privileged stratum that would take the capitalist road, so as to subvert the socialist system and the dictatorship of the proletariat."

shen ting-hui continued: "lin piao's slander and attack served only to show that we have taken the correct road. whatever their former positions, all physically fit students at the cadre school take part in manual labour like ordinary workers. i and some other comrades fired bricks in the school. this reinforced our revolutionary spirit of hard working. we carried on the glorious tradition of the revolution and produced wealth for the state with our sweat. we learned through labour the importance of remaining part of the ordinary people while performing our 'official' duties. back in their units, many comrades have discarded 'official' airs and worked much better than before."

he concluded: "we cadres temper ourselves in 'may 7' schools -- this represents a rupture with a reactionary tradition of thousands of years and a deep criticism of the doctrine of confucius and mencius. we will remain revolutionary all our lives by taking the glorious 'may 7' road, taking part in collective productive labour, keeping in close contact with the masses of the working people and working both as 'officials' and ordinary people."

Minority People Condemn Lin Piao's Counter-Revolutionary Crimes

(NCNA-English Peking, Feb. 24, 1974)

the peking press is running articles and speeches by workers, peasants, armymen and cadres of minority nationalities criticizing lin piao for using the confucian preaching "restrain oneself and restore the rites" in an attempt to subvert the dictatorship of the proletariat and restore capitalism.

chiang kai-shek's reactionary rule before liberation kept some minority areas in serfdom or slave society. the labouring people were harshly oppressed and exploited. they have a happy life in socialist new china brought about by the efforts of all nationalities under the leadership of chairman mao and the communist party. they know that only socialism can save china and have bitter hatred for lin piao's counter-revolutionary scheme for restoring the old order.

the "kuangming daily" devoted an entire page on february 20 to four articles by commune cadres and armymen of tuchia, chuang, tibetan and yi nationalities. "never allow evil past to repeat itself" is the title of an article contributed by peng kuan-shu (tuchia nationality), secretary of the lota commune party committee of lungshan county, hunan province. he writes: "seeing that the slave system was collapsing, confucius dished up his reactionary political programme 'restrain oneself and restore the rites' to oppose the rising new social system. more than two thousand years later, lin piao advocated 'restrain oneself and restore the rites' and other preachings of confucius and mencius in his bid to usurp party leadership and state power, subvert the dictatorship of the proletariat and 'give political liberation to' landlords, rich peasants, counter-revolutionaries, bad elements and rightists. he wanted to restore the dictatorship of the landlords and the bourgeoisie and turn china into a colony of soviet revisionist social-imperialism."

he says: "the people of tuchia toiled all the year round and lived on wild vegetable before liberation when we were exploited and oppressed by the landlords and local despots. the landlords, local despots and kuomintang reactionaries combined to loot and burn our villages. a gang of local despots came to a village one time and tore down all the houses and burned alive forty poor and lower-middle peasants who were hiding in a cave."

after recalling the tremendous changes since liberation, the commune party secretary says: "how can we give the landlords and local despots the fertile terraced fields and irrigation ditches we have built with our own sweat and let them exploit and oppress the tuchia people again?

"the tuchia people deeply understand that the socialist system of china was established by the people after decades of hard struggle under the leadership of the party and chairman mao. the dictatorship of the proletariat is the lifeblood of the labouring people. we will never allow the evil past repeat itself exclamation"

an article, "sharply criticize 'restrain oneself and restore the rites', defend socialist state", was written by mao chih-chiang, a cadre of yi nationality in szechwan's liangshan area, who is studying in the central institute for nationalities in peking. he cites his experience to condemn the barbarous crimes of the slave-owners and expose the reactionary nature of the precept "restrain oneself and restore the rites" peddled by confucius and lin piao.

mao chih-chiang says: "before liberation, there were sharp class antagonisms in the society of yi nationality in liangshan. this was shown in the rigid stratification which divided society into four classes. the heiyis were slave-owners and supreme rulers who ruled the other three classes, the chuno, achia and chiahsi, who were slaves.

"in our dialect, heiyi means the 'main body'. they claimed that they were 'pure' and 'noble' by birth, and had the status of slave-owners and nobility and the hereditary right to rule. there was a wide gap between them and the classes they ruled. they enjoyed the highest political and economic privileges. although they accounted for only seven per cent of the population, they possessed most of the means of production, means of livelihood and the slaves. they lived in luxury by brutally exploiting the slaves. politically, they relied on branches of their clan linked by blood lineage to exercise their rule by force.

"there was no written law in liangshan slave society. the whim of the slave-owners was law. they flogged their slaves, sold them and killed them at will. an ox or a horse fetched a better price than a slave. a slave was a chattel of his owner from the day he was born, and had no freedom of person.

"the slave-owners had private dungeons to imprison their slaves and tortured them by pulling out a sinew in the leg, gouging out an eye, cutting off a nose, ear or a limb, pulling out the gut, dismemberment, drowning, burning to death, or burying alive. a heiyi slave-owner in the yimo district of puto county threw many aging and infirm slaves and unruly slaves into a dark pit 30 metres deep. it was in such a dark and barbarous slave society that generation upon generation of slaves were born and died. to show their inherent 'dignity', the slave-owners forced the slaves to worship them like 'gods'. slaves were forbidden to speak, spit or blow their nose in the presence of slave-owners or to look at them. the penalty in all cases was death. to what brutal and barbarous extremities the slave-owners went exclamation

"under the leadership of chairman mao and the communist party, we slaves in the liangshan mountain were liberated. we smashed the evil slave system and after gradual democratic reforms, we took the broad road of socialism. the liangshan area thus leapt from slave society to socialist society and we emancipated slaves have a happy life. comparing today with our past sufferings, we are full of joy."

mao chih-chiang said: "lin piao's crime in attempting to turn history backward makes us emancipated slaves furious. lin piao and company followed confucius in peddling "restrain oneself and restore the rites' in an attempt to restore capitalism, rehabilitate the overthrown landlords, rich peasants, reactionaries, bad elements, rightists and slave-owners and drag us back to slavery again. we will never allow this to happen exclamation"

the "people's daily" on february 20 carried speeches condemning lin piao's efforts to use confucius' doctrine to restore capitalism. they were made by three fighters of tung, yao and tuchia nationalities of a company of the people's liberation army in kwangchow. a few days earlier, the paper carried an article denouncing lin piao's criminal plots in peddling the doctrine of confucius and mencius, written by a coal miner of mongolian nationality from the inner mongolian autonomous region.

RIVER CONTROL PROJECTS

Major Water Control Project in Central China

(NCNA-English Wuhan, Feb. 23, 1974)

china has completed the first stage of a gigantic water control project in the gorge near tanchiangkou in the upper reaches of central china's hanshui river, a major tributary of the yangtze. this is a huge project designed and constructed by china's own effort under the guidance of chairman mao's proletarian revolutionary line. it is an important achievement in china's socialist construction and a fruitful result of the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work.

this project is a key to the complete control and all-round development of the hanshui river, with multiple purpose of flood prevention, power generation, irrigation,

shipping and fish-breeding. in addition to the existing water control facilities in the middle and lower reaches of the hanshui river, this project, after completion, will turn the centuries-old scourge into a river beneficial to the people.

the project, located on the confluence of the hanshui and its tributary the tanchiang, includes a 2.5 kilometre-long dam, a power station with a generating capacity of 900,000 kilowatts and a ship lift of 150-ton capacity, first of its kind ever made in china, as well as two headgates with a capacity of 600 cubic metres of water per second.

the 1,530-kilometre-long hanshui river rises at the southern foot of the chinling mountains in northwest china. it flows southeast through 87 counties and cities in shensi, honan and hupeh provinces to empty into china's largest river, the yangtze, at the city of wuhan. covering almost 174,000 square kilometres, the river valley contains some of china's major agricultural and industrial areas.

flood occurred in two out of every three years before liberation owing to lack of dredging and neglected dyke maintenance. the flood in 1935 breached 14 places on the dykes. some 80,000 people in 16 counties and cities wre drowned, and 446,000 hectares of cropland submerged.

the reservoir in the mountains on the borders of hupeh and honan provinces will effectively control the flow of the upper reaches of the hanshui, basically free the river's middle and lower reaches of flood threats and provide ample irrigation water for the drought-threatened, low-yield southern part of honan and the northern part of hupeh. communes in these regions are busy building canals and other facilities to make use of the water from the reservoir.

the tanchiangkou hydro-electric power station at the reservoir, now in operation, has become a major electricity supplier to hupeh and honan, giving great impetus to industrial and farm production in these two provinces.

the water control project keeps the formerly capricious main channels of the middle and lower reaches of the hanshui stable, and 150-ton barges can now go upstream as far as to paiho in shensi province, greatly facilitating the interflow of goods between town and country. the vast reservoir will also be used as a fish-breeding ground.

the workers, peasants, cadres and techniciams adopted both modern and local methods in building the project in line with the principle of self-reliance.

they studied the local experience in water control and devised indigenous methods to solve knotty technical problems. they substituted clay, stone and sand available

in the area for steel piles in constructing a coffer dam extending into the river from the right bank so as to clear its bed in order to throw up the dam. this simple method saved a large amount of steel and greatly reduced the cost.

the project was at one point endangered by the attempt of liu shao-chi's bourgeois headquarters to cut it back. the builders, however, valiantly overcame the sabotage. during the great proletarian cultural revolution, the construction workers, armed with marxism-leninism-mao tsetung thought, criticized liu shao-chi's and lin piao's revisionist lines and condemned their interference and disruption. the revolutionary mass criticism fired the builders with added enthusiasm and accelerated the progress of the construction. the dam began holding water in november 1967, and the first power generating unit went into operation in october 1968. by july 1970 the dam reached the designed height of the first-stage project. all this testifies to the fact that chairman mao's proletarian revolutionary line is the beacon light to guide the construction of the tanchiangkou project.

about 100,000 people from honan and hupeh provinces who took part in the construction displayed close socialist cooperation and worked with one goal and one mind. factories and scientific research institutions in various parts of the country contributed their share in designing and making the large quantities of equipment needed by the project.

SPRING FARMING

Spring Farming Begins in South China

(NCNA-English Peking, Feb. 23, 1974)

spring farming has started on hainan island, the pearl river delta in south china, and the hsishuang panna tai autonomous chou in southwest china's yunnan province.

commune peasants are busy with ploughing or transplanting wet rice fields on tropical hainan island. large tracts are already green. fired with socialist enthusiasm by the criticism of liu shao-chi and lin piao's revisionist line during the great proletarian cultural revolution, cadres and commune members have built many water conservancy works. in the past few years, commune members put dams across the five main rivers on the island to divert water for irrigation. they also dug new canals leading from water conservation facilities.

over 57,000 hectares of rice fields have been added throughout the island in the past three years. last winter and this spring, some 800,000 commune members improved farmland or built water conservancy projects. it is calculated 250 million cubic metres more of water will be available for irrigation this spring than last year. commune members have also improved soil and collected large quantities of fertilizer.

many communes and production brigades in the pearl river delta, which covers some 20 counties and municipalities, have started sowing early rice. boats ply the networks of the delta rivers to dredge the beds. the silt is used as fertilizer.

when last year's autumn harvest was finished, the socialist enthusiasm of the commune members was brought into play through the criticism of lin piao's revisionist line and education in the party's basic line.

to improve farmland, 1.5 million commune members in foshan in the delta have done 70 million cubic metres of stone and earth work, double the amount of the previous year. a 6-kilometre-long trunk canal was completed this year in toumen county to irrigate the 1,330 hectares of coastal farmland turned saline by the back wash of the tides. the tanchou people's commune in chungshan county is flanked by mountains on three sides, and faces the sea. since last winter, cadres and commune members have dug a mountain-skirting canal over ten kilometres long to divert torrents into the sea to protect low-lying farmland.

the masses in the hsishuang panna tai autonomous chou in southwest china protected their farmland and rice seedlings against an unusual cold wave at the beginning of this year. they are now transplanting rice and have completed over half of the 13,300 hectares of paddy fields.

MACHINE WORKS

Shanghai Textile Machinery Plant Helps Cotton Mills Improve Old Machines

(NCNA-English Shanghai, Feb. 24, 1974)

an outmoded combing machine at the shanghai no. 12 cotton mill has shown a 40 per cent increase in efficiency after it was improved.

this is an example of how the shanghai no. 1 textile machinery plant, in cooperation with other organizations, is helping buyers improve old-model machines it sold to them many years ago.

last year the plant helped subscribers improve more than 300 old-model combers and increased their efficiency by a big margin, in addition to fulfilling its own state production quota.

the shanghai no. 1 textile machinery plant produces combers for cotton mills, gilling machines for woollen mills and 60 other kinds of textile machines. many of the machines it produced in the 1950's are still in use in shanghai cotton mills and in the fast progress of the textile industry, they have become outmoded in terms of speed and output. cotton mill workers wanted to make improvements on these machines so as to produce more high-quality fabrics for the state. but they did not have the necessary technique and equipment.

the no. 1 textile machinery plant's party committee organized the workers to discuss whether the plant should undertake to help its subscribers remodel the machines. one opinion was that it was the task of the mills, and not of the machinery plant. but most of the workers said that in socialist china machine makers and machine users were not just sellers and buyers. their relationship should be one of socialist cooperation.

the workers added that a remodelled machine meant a 40 per cent increase in efficiency and ten remodelled machines would mean extra output equal to that of four machines, without adding factory buildings, equipment and manpower. to increase output this way was in line with the principle of developing socialist production with greater, faster, better and more economical results. the discussion heightened the workers' consciousness in helping subscribers improve their machines.

at the suggestion of the workers, the plant began making parts and accessories for improving old-model combers and sending groups of workers, cadres and technicians to a number of cotton mills to help them make the improvements. research institutes in the shanghai textile industry also sent personnel to help in the project.

the shanghai no. 1 textile machinery plant, at the same time, introduced nearly 200 technical innovations which enabled the plant to fulfil its 1973 state quota one month ahead of schedule. drawing on its experience in helping cotton mills improve old machines, the plant designed a new, high-speed comber.

recently, the secretary of the plant party committee took an investigation team to cotton mills in other parts of china, which used the plant's machines, to check how the old machines were working and find out what kind of improvement the workers wanted. preparations were made to help these cotton mills improve their old-model machines.

TIBET

People in Lhasa Celebrate Tibetan New Year

(NCNA-English Lhasa, Feb. 24, 1974)

emancipated serfs in lhasa, capital of the tibet autonomous region, joyfully celebrated the tibetan new year festival in the past three days. february 22 was the 14th new year's day since the democratic reform abolished serfdom in tibet in 1959.

new year's day marks the beginning of spring in tibet.

dressed in their colourful national costumes, the tibetan people visited one another, exchanging festival greetings.

the people's outdoor stadium, the working people's palace of culture and other recreation centres entertained holiday-makers with a variety of programmes.

in the chengkuan district of lhasa, old and young people thronged a square to see a tug-of-war contest by young men and women.

on new year's day, the stores were jammed with tibetan workers, cadres and other people. on sale were large quantities of cloth, daily necessities and other items specially made for the tibetan people.

on the eve of the festival, department stores in lhasa sent teams to deliver tea, tea-kettles, silk fabrics, traditional tibetan garments, fur hats, and other goods right to villages on the outskirts where the peasants were busy making preparations for spring farming.

in response to the party's call for celebrating the festival in a revolutionary way, many tibetans gathered at meetings to criticize lin piao and confucius. they criticized dalai and panchen for clinging to serfdom, oppressing the tibetan people, opposing the democratic reform and socialism and turning traitors to the motherland. they condemned lin piao for using the doctrine of confucius and mencius in an attempt to restore capitalism and serfdom. such revolutionary criticism fired the tibetan working people with added political enthusiasm for carrying out chairman mao's revolutionary line and striving to build a new tibet. cadres and members of people's communes around lhasa have expressed the determination to carry forward the movement to learn from tachai, national pace-setter in agriculture, and to achieve another good harvest this year.

fiftyeight-year-old grandma tserin drolma and her family live in a tibetan-style house of three tidy rooms furnished with electric lights in lhasa. the family has a transistor set, woollen blankets and satin-covered cotton quilts. her two sons and two daughters-in-law work in government offices and factories. tserin drolma said that the life of her family had improved every year since the democratic reform. for this new year festival, she had laid in plenty of meat, vegetables, butter, tea, sweets and cakes. she also bought a new tea-table for the house, leather jackets and shoes for her children and grandchildren, and a tibetan gown of fine woollen fabric for herself.

tserin drolma recalled that all the members of her family were slaves in the old days. her husband died while performing a corvee; she and her children had to toil like beasts of burden for the manorial lord. they had no house to live in and had to take shelter under the eaves of the serf-owner's house, winter or summer. in those days, she said, the new year festival meant just another occasion for the monasteries, nobilities and the "kasha" (the former reactionary tibetan local government) to wrench more money and unpaid service from the working people. "every new year festival in the man-eating old society spelled disaster for us serfs and slaves," the grandma said. "i often tell my children that we must never forget the past and never allow the serf-owners to ride on our backs again. we must follow the teachings of the party and chairman mao and work hard to build up the edifice of socialism."

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Delegation of Albanian Ministry of Construction Feted in Peking

(NCNA-English Peking, Feb. 24, 1974)

chinese minister of water conservancy and power chang wen-pi gave a banquet here yesterday evening in honour of the delegation of the albanian ministry of construction led by minister rahman hanku.

present on the occasion were fang yi, minister, and han tsung-cheng, vice-minister, of economic relations with foreign countries, and chien cheng-ying, vice-minister of water conservancy and power.

behar shtylla, albanian ambassador to china, and theohar fundo, counsellor of the albanian embassy in peking, were also present.

the albanian delegation flew in here on february 22.

CHINA AND ALGERIA

Algerian President Houari Boumediene to Visit China

(NCNA-English Peking, Feb. 24, 1974)

his excellency houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, will arrive in peking on february 25 for an official visit to china at the invitation of acting chairman of the people's republic of china tung pi-wu and premier of the state council chou en-lai.

Chinese Government Trade Delegation Leaves Algiers for Home

(NCNA-English Algiers, Feb. 23, 1974)

the chinese government trade delegation led by chou hua-min, vice-minister of foreign trade, left here for home today after concluding a friendly visit to algeria.

a trade protocol between china and algeria for the year 1974 was signed this morning by chinese vice-minister chou hua-min and director of the foreign relations department of the algerian ministry of commerce cheref on behalf of their respective governments.

the delegation arrived in algeria on february 16. during the visit, chou hua-min met algerian commerce minister layachi yaker, secretary general of the ministry of industry and energy mourad castel, and official of the information and propaganda department of the national liberation front cherif messadia. the delegation visited a number of factories in oran province.

on february 20 algerian commerce minister yaker held a reception to welcome the chinese delegation.

charge d'affaires ad interim of the chinese embassy in algeria hou te-chang gave a dinner on the evening of february 22 for the visit of the delegation.

CHINA AND GUYANA

Guyana's Republic Day Marked in Peking

(NCNA-English Peking, Feb. 23, 1974)

david arthur singh, ambassador of the cooperative republic of guyana to china, gave a reception here at noon today to mark the anniversary of the founding of the republic of guyana.

among those present at the reception were chi peng-fei, foreign minister, li chiang, minister of foreign trade, fan tzu-yu, minister of commerce, hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, and leading members of other departments concerned shih lin, chen wei-chi, li meng-hua, yen chun, li en-chiu and hsiang chien.

diplomatic envoys of various countries to china were also present.

CHINA AND ITALY

Shanghai Oil-Workers Give Antonioni the Lie

(NCNA-English Peking, Feb. 24, 1974)

a group of worker-commentators of the shanghai oil refinery pinpoints the italian director m. antonioni's hypocrisy in producing the anti-china film, "china". they say that under the pretext of "reflecting reality", antonioni spread rumours and turned things upside down in a frenzied attack against socialist china.

antonioni went to shoot his film at the shanghai oil refinery in june 1972. he racked his brains to look for "dark sides" and concoct lies.

the "people's daily" recently carried an article by the worker-commentators, entitled "lies cannot hide iron-clad facts". the article reads in part as follows:

a fairly comprehensive and modernized petroleum industry is now rapidly growing in our great socialist motherland. our country has ended the extreme backwardness of the oil industry in old china and become self-sufficient in oil products, with some crude oil for export. this explodes the fallacy that "china is oil poor" spread by imperialist "scholars" and "authorities" and bourgeois "experts" of the old china. china is no longer a market for imperialists to dump their oil products. the rapid development of china's national economy has inspired the chinese people and won warm praise from foreign friends visiting china.

antonioni declares openly in his anti-china film that "as a city, shanghai was literally invented by foreign capital in the last century" while after liberation, "the industries are often little better than big handicraft canopies built in a hurry" and that "the biggest oil refinery in the city is a poor factory almost built out of scrap". antonioni, the teacher by negative example, is giving us a lecture in history. it calls to mind the nonsensical outbursts of the chinese people's sworn enemies and imperialist elements, dean acheson and his like, two decades ago. they alleged then that the chinese people might know how to fight a battle but they could not manage industry and could not exist for another day if they were detached from foreigners. antonioni's slanderous remarks against us were repetitions of old themes and added nothing new.

the chinese people are most clear about their history. our shanghai oil refinery, for example, was formerly an imperialist-owned oil depot. bringing "foreign oil" to china through the pipes, imperialism sucked the blood of the chinese working people avariciously. the pipelines were like blood-suckers imposed on the chinese people.

the imperialist overlords predicted shortly after liberation that the chinese would never be able to refine oil in the absence of foreigners, but could only graze sheep around the oil depot. this foolish bragging by imperialist prophets proved untrue. we workers of the shanghai oil refinery dared to tackle difficulties and overcome adverse currents, carried forward the staunch revolutionary spirit of the chinese working class and succeeded in building up the refinery. new installations and equipment made in china were put into operation in quick succession. we multiplied output and produced many high-quality new products.

when antonioni saw all the changes in the shanghai oil refinery, he felt indescribable "pain" because he realized that no longer could imperialism suck the blood of the chinese working people. how could an imperialist element like him not help yelling that the refinery was "poor"?

antonioni came to our refinery as a guest to shoot a film. having the criminal conscience of a thief, he told us: "i came here to reflect reality..." let us see what "reality" he reflected. he showed little interest in the towering china-made cracking towers, the workers who were going about their jobs with a will, the advanced oil-refining technological processes, modern meters and instruments and computers. in a word, he shut his eyes to the vigorous and thriving atmosphere in our refinery, which he regarded as unreal and not worth shooting. what was he interested in? what did he regard as real? he was interested in providing imperialism, revisionism and reaction with anti-china ammunition. antonioni focused his camera on a patch on an operator's work clothes, on some weeds growing on the embankment enclosing the oil depot and on some equipment in the coking section which has more soot than the others. in shooting a 10,000-ton oil-tanker "daching", he took a close-up of three rubber pipelines to avoid filming the tanker itself because it was made by china. he asked workers to take off their good work gloves and put on worn ones; he thought it would be unreal otherwise. from antonioni's behaviour we can see that he was hypocritical in professing "to reflect reality" and that his real motive was to invent things. in antonioni's dictionary the word "reality" is synonymous with "dark sides".

speaking of the growth of our refinery, we told him: "under the guidance of the party's general line for building socialism, our refinery has implemented chairman mao's principle of 'maintaining independence and keeping the initiative in our own hands and relying on our own efforts', made technical innovations energetically and turned some old and discarded equipment and materials into good use. it has grown in the main from a former oil depot owned by imperialism before liberation into a modern oil refinery." but

antonioni rehashed these words as "the largest oil refinery in shanghai is a poor factory almost built out of scrap". just see the "freedom of press" of the bourgeoisie exclamation it's nothing but freedom to slander exclamation freedom to deceive exclamation

the issuance of the anti-china film "china" was by no means accidental. it echoes shameless slanders against the chinese people by soviet revisionist social-imperialism and the "super-spy" lin piao. the wanton attack and shameless slander of china by the handful of class enemies only proves the unparalleled superiority of china's socialist system. the lies invented by the camera cannot cover iron-clad facts. antonioni's wanton anti-china actions are no more than his lifting a rock only to drop it on his own feet.

CHINA AND KUWAIT

Kuwaiti Olympic Committee President, Volleyball Team Leave Kwangchow for Home

(NCNA-English Kwangchow, Feb. 23, 1974)

abdulla dakheel al-rasheed, president of the olympic committee of kuwait, khaled nasser a.a.al-a.h.al-sane, treasurer of the o.c.k. and president of the volleyball association of kuwait, and the kuwaiti national men's volleyball team led by abdul-rahman hamad abdul-hameed al-sane, wound up their friendly visit to china and left here for home by train via shumchun today.

they were seen off at the railway station by chao ting-yao, a leading member of the kwangtung provincial branch of the all-china sports federation, wang wen-jui, a leading member of the provincial branch of the chinese volleyball association, and local volleyball players.

the kuwaiti national men's volleyball team flew in here from peking on february 21.

the guest team had a friendly match with the kwangtung provincial team yesterday evening. the two teams showed diversified style of play. the host team launched powerful offensive throughout the match while the guest team put up a tight defence. during the keen competition, both sides made quite a number of seemingly

impossible retrieves and won warm applause from 5,000 spectators. the match ended 3:1 in favour of the kwangtung team.

during their sojourn in kwangchow, the kuwaiti guests visited the kwangchow municipal museum, toured sites of historical interest and attended a welcoming reception given by the kwangtung provincial branch of the chinese volleyball association.

CHINA AND LAOS

Jen-min Jih-pao Commentator's Article: Continuing to Strive for Implementation of Vientiane Agreement

(NCNA-English Peking, Feb. 24, 1974)

"people's daily" today carried an article by its commentator, entitled "continuing to strive for the implementation of the vientiane agreement". the article reads:

on february 21, 1973, an "agreement on restoring peace and achieving national concord in laos" was signed in vientiane by the representatives of the lao patriotic forces and the vientiane government side. the signing of the vientiane agreement has forced the united states to stop the war of aggression against laos. it is a great victory won by the lao people in their protracted and heroic struggle, and also a common victory for the people of the three indo-chinese countries and the people all over the world. it had created favourable conditions for the lao people to settle their own problems free from foreign interference and to realize their national desire and fundamental national rights.

in the past year, owing to the efforts and prodding of the lao patriotic forces and some enlightened personages of the vientiane government side, the implementation of the vientiane agreement has achieved some progress. on september 14, 1973, the "protocol to the agreement on restoring peace and achieving national concord in laos" was signed. recently, some documents containing regulations on the guard forces, joint police forces and administration of the two sides in the cities of vientiane and luang prabang were formally signed by the delegations of the two sides at the central joint commission for the implementation of the agreement in laos. these measures will be conducive to the strict implementation of the vientiane agreement

and its protocol and will speed up the realization of the neutralization of the two cities of vientiane and luang prabang so as to proceed to form the provisional national union government and the national coalition political council.

the vientiane agreement has clearly defined: "the vientiane government side and that of the patriotic forces undertake to implement this agreement". this is a joint commitment of the two sides which signed the agreement. in the past year, the lao patriotic front, together with the lao patriotic neutralist forces and in line with the spirit of national concord, equality and mutual respect, has strictly observed and implemented the vientiane agreement and its protocol and has made persistent efforts for the formation as quick as possible of the provisional national union government and the national coalition political council so as to promote the peaceful settlement of the lao issue. meanwhile, the lao people, under the leadership of the lao patriotic front with prince souphanouvong as chairman, have maintained revolutionary vigilance and repeatedly frustrated the invasions of the liberated areas by the lao ultra-rightist troops. displaying the spirit of self-reliance and hard struggle, they have stepped up the rehabilitation and development of production in the liberated areas and obtained notable achievements in political, economic, cultural, educational and health fields as well as in bettering the people's living conditions. the chinese people are greatly elated at all these achievements scored by the fraternal lao people.

but, it must be pointed out that the course of the implementation of the vientiane agreement is no plain sailing, but full of bitter and complicated struggles. the lao ultra-rightist forces have tried in a thousand and one ways to violate and sabotage the implementation of the vientiane agreement and kept on creating events to undermine the neutralization of vientiane and luang prabang so as to block the formation of the provisional national union government and the national coalition political council. they even tried to launch another military coup d'etat and again provoke a war in laos. all these acts by the ultra-rightist forces have not only violated the spirit and the provisions of the vientiane agreement but run counter to the aspirations of the lao people for achieving national concord and setting up a provisional national union government and national coalition political council. therefore, they can not but meet with resolute opposition by the lao people.

at present, the people of the indochinese countries are advancing victoriously. the situation there is excellent. the lao people have before them hard fighting tasks.

the road to restore peace and achieve national concord is a tortuous one. but we are convinced that by strengthening unity and persisting in struggle, the lao people will certainly overcome any difficulties and obstacles on their way and win new victories one after another.

MALAYSIA

Factory and Public Workers of Malay Peninsula Struggle for Better Life

(NCNA-English Peking, Feb. 24, 1974)

6,600 factory and low-salary public workers in the malay peninsula were active in a variety of strike struggles during january, the "voice of the malayan revolution" reported yesterday. they are continuing their struggles against capitalist exploitation and oppression and for a better life, the report stated.

more than 500 workers in a johore bahru city shoe factory issued a statement in mid-january on their six-month strike for the right to work. they pointed out that their strike is linked with the working class struggles going on in the country.

more than 100 workers of a kuala lumpur factory have been on strike since december 13 last year. in the same city, 69 mine workers of various nationalities have been on a two-month long strike against persecution of the workers by the capitalists. in january, workers of three other companies in the city went on strike for an increase in wages and allowances. bus workers in the states of johore, malacca, negri sembilan, selangor and penang have also been waging various kinds of struggles for better conditions.

in kuala lumpur and penang, several thousand workers in factories and enterprises controlled by foreign monopoly and local capitalists have been taking action to defend their basic rights.

1,300 workers of the malayan tobacco company in kuala lumpur, using picket-lines, won improvement in their living conditions.

CHINA AND NEPAL

Chinese Sports Delegation Leaves Nepal for Home

(NCNA-English Kathmandu, Feb. 23, 1974)

the chinese sports delegation led by chuang tse-tung left here for home today after concluding a ten-day friendly visit to nepal.

the delegation was seen off at the airport by leaders of the nepalese national sports council, the nepal table tennis association and the nepal-china cultural association, officials of the foreign ministry and sportsmen.

chinese ambassador to nepal tsao chih was also present.

chinese table tennis team with wang chuan-yao as head and cheng min-chih as deputy head left by the same plane. it had taken part in the international table tennis invitational tournament held by the nepal table tennis association to mark the national democracy day of nepal.

the nepal-china cultural association gave a reception this morning in honour of the chinese sports delegation. the chinese ambassador gave a reception yesterday evening on the occasion of the delegation's visit. secretary of the nepalese national sports council kumar khadga bikram shah also feted the chinese guests on february 19.

CHINA AND ZAMBIA

Zambian President K.D. Kaunda Gives Grand Banquet in Peking

(NCNA-English Peking, Feb. 24, 1974)

dr. k.d. kaunda, president of the republic of zambia, and madame b. kaunda gave a grand banquet at the great hall of the people here this evening.

attending the banquet were chinese leaders and responsible members of departments concerned chou en-lai, yeh chien-ying, li hsien-nien, chen hsi-lien, wu teh, chi peng-fei, fang yi, li chiang, liu hsiang-ping, li ta and lin chia-mei.

the national flags of china and zambia hung in the banquet hall.

president kaunda and premier chou en-lai spoke at the banquet. their speeches (full texts released separately) drew rounds of warm applause and were followed by the playing of the national anthems of china and zambia.

prior to his speech, president kaunda invited the zambians present and chinese ambassador to zambia li chiang-fen and his wife meng shu-fang to mount the rostrum and sing the zambian song "tiyende pa modzi" (let's march together in unity). they were warmly applauded. in the course of the banquet, hosts and guests repeatedly clinked glasses to the further strengthening and development of the friendship between the peoples of china and zambia and the friendly relations and cooperation between the two countries.

diplomatic envoys of various countries to china were present.

also present were official members and other members of president and madame kaunda's party to china, zambian ambassador to china j.k. chivunga and his wife and diplomatic officials of the zambian embassy here.

President K.D. Kaunda's Speech at Peking Banquet

(NCNA-English - Peking, Feb. 24, 1974)

following is the full text of president k.d. kaunda's speech at the banquet he gave here this evening:

your excellency the prime minister of the people's republic of china,

hon. members of the central committee,

hon. ministers,

your excellencies,

friends and comrades,

we have been in peking for four days now, and we leave tonight to visit other parts of china. we have spent long hours together and our frank and friendly discussions have covered a very wide spectrum of issues affecting this world. it is gratifying that there is such an identity of views on the world situation. as we leave this nation's capital, we are fully satisfied that in the chinese people, their party and government, we have

genuine friends. our two countries respect each other and we have a commitment to world peace and security in freedom and justice. after seven years, since my last visit here, i see that we are still travelling on the same road, in the same direction and we are moving in step struggling for similar goals.

mr. prime minister, brothers and sisters, on friday, we had the opportunity of meeting with that illustrious, courageous and respected leader, chairman mao. he once again imparted to us his great knowledge, experience and wisdom. he is a great man. he is not only a great socialist but also a great humanist. he is by any standard the greatest leader of the people of our time. he led the chinese people out of slavery into freedom; from economic and social bondage into prosperity which is manifest in many fields of chinese economic and social life. the chinese leadership has concentrated its efforts in feeding the people, clothing them and guaranteeing them decent shelter and improved social facilities. it is in these fields in which man's enemies have always reduced life to misery. this very much accords with humanism. for we also believe like the chinese, that wherever peasants and workers are oppressed, there can be no peace. where power is genuinely in the hands of peasants and workers there the foundation for peace and development is truly laid.

we in zambia know enough of china now. we know that chairman mao and you, comrade prime minister, are leading a developing country. but what you have been able to achieve for china in the last few years since the revolution has been to the credit of the people of china and their leadership. isolated, castigated and insulted for many years, the great wind of change in the world is now not only blowing in your favour, but also in favour of the oppressed and exploited whose cause the chinese have championed for many years. indeed, the greatness of china lies not in its large population nor the size of its territory, nor in its vast resources nor in its military capability, but in its principles and commitment to assist the under-privileged, oppressed and the exploited of the world to gain the most cherished of man's desires, that is, freedom of each people to shape their own destiny. your belief in equality of all nations has been reaffirmed on many occasions, your respect for integrity and sovereignty of other nations gives the third world a ray of hope and an inspiration to continue their struggle to maintain their independence in a cruel world.

our admiration for china is genuine. when we praise the chinese leadership and the people, we are not merely being polite. we in zambia stand for truth. our greatest weakness is that we criticise our friends very strongly when they go wrong just as we praise them when they are right. it is for this reason that we have sometimes been called: "the little cheeky nation". we have, however,

not said our friends should not criticise us. constructive criticism should not break friendship. it should breed respect.

china and zambia have a lot to learn from each other. it is our sincere hope that what we are doing together will strengthen our two nations and our two peoples.

at this point, i wish to pay tribute to you, comrade prime minister and through you, to chairman mao and the people of china for all you have done for us in the last few years. we have reached agreement on many issues covering the future of sino-zambian cooperation. we will continue to do so on the basis of the principles in which we both believe for the betterment of our peoples.

we therefore leave peking tonight greatly inspired. we hope that you or your fellow leaders will in the near future find opportunity to pay us a visit to zambia so that we can together share the joy of seeing what the people of china and the people of zambia have done together. the road to development is long but we are firmly on it and we are determined to achieve our goal.

may i now ask you to join me and my delegation in drinking this toast:

to the good health of the respected and great leader chairman mao;

to the continued success and good health of premier chou en-lai;

to the continued success of the chinese people, their party and government;

to the happy and fraternal relations between china and zambia;

to the freedom of all oppressed peoples,

to peace and justice based on equality and mutual respect; and

to all distinguished guests present here.

Premier Chou En-lai's Speech at Peking Banquet

(NCNA-English Peking, Feb. 24, 1974)

following is the full text of premier chou en-lai's speech at the banquet given by president k.d. kaunda here this evening:

your excellency respected president kenneth david kaunda and mme kaunda,

distinguished zambian guests,

friends and comrades,

we are most glad this evening to attend this grand banquet given by his excellency the president and mme kaunda and once again to gather joyously and refresh friendship with our zambian brothers. on behalf of the chinese comrades present here, i wish to express our heartfelt thanks to president and mme kaunda for their kind invitation.

day before yesterday, his excellency president kaunda met chairman mao tsetung for the second time, and they had a most cordial and friendly conversation. in the last few days, his excellency the president has held sincere and amicable talks with us on international issues of common interest and on further developing the friendly relations and cooperation between our two countries. satisfactory results have been achieved in these talks. this successful visit by his excellency the president will certainly further advance the friendly relations and cooperation between china and zambia.

his excellency president kaunda has just now spoken highly of china and her people in his warm speech. we regard this as an encouragement to the chinese people given by the fraternal zambian people. china is a developing country and our contribution to the people of the world has so far been rather modest. however, under the leadership of chairman mao, the chinese people are determined to persevere in continuing the revolution under the dictatorship of the proletariat, earnestly make our socialist revolution and socialist construction a success and, at the same time, to continue to develop the spirit of proletarian internationalism, combat great-power chauvinism and strive to make a greater contribution to the people of the world.

at present, the chinese people, tempered in the great proletarian cultural revolution and fighting with high spirit and militancy, have, under the leadership of the party's central committee headed by our great leader chairman mao, launched a surging nation-wide campaign to criticize lin piao and confucius. lin piao and confucius were both reactionaries who tried to turn back

the wheel of history. the present campaign is a continuation and deepening of the movement to criticize lin piao and rectify the style of work. this is of great immediate significance and far-reaching historic importance in strengthening and expanding the great achievements of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and preventing a capitalist restoration. the chiang kai-shek clique, which has long been repudiated by the chinese people, is vehemently abusing our criticism of lin piao and confucius and has staged numerous farces in worship of confucius. social-imperialism and foreign die-hards hostile to the chinese people are also viciously attacking this campaign. this shows that we are doing the right thing. the chinese people are determined to carry this campaign through to the end.

his excellency the president and mme kaunda will leave peking tonight to tour other cities in southern china. we wish our friends a pleasant journey and a successful visit. we request you, upon your return, to convey to the zambian people the sincere respects and cordial greetings of the chinese people.

now i propose a toast

to the prosperity of the republic of zambia and the well-being of her people,

to the further strengthening and development of friendship between the chinese and zambian peoples and the friendly relations and cooperation between our two countries,

to the health of his excellency the president and mme kaunda,

to the health of all the other distinguished zambian guests,

to the health of the heads of diplomatic missions and their wives present, and

to the health of all friends and comrades present

here exclamation

Agreement on Economic and Technical Cooperation between Governments of China and Zambia Signed in Peking

(NCNA-English Peking, Feb. 24, 1974)

an agreement on economic and technical cooperation between the government of the people's republic of china and the government of the republic of zambia was signed here today.

attending the signing ceremony were president and madame kaunda, and e.h.k. mudenda, s. wina, h. mulemba, mrs. b.c. kankasa, miss p. kawandami, a.j. soko, p.j.f. lusaka, r. kunda, air commodore p.d. zuze and the other distinguished zambian guests, who are accompanying president and madame kaunda on their visit to china.

present at the signing ceremony were chinese state leaders and leading members of departments concerned, including chou en-lai, yeh chien-ying, li hsien-nien, chen hsi-lien, wu teh, chi peng-fei, li chiang, li ta, ho ying, li ke, kuo lu and hao chung-shih.

fang yi, chinese minister of economic relations with foreign countries, and v.j. mwaanga, zambian minister of foreign affairs, signed the agreement on behalf of their respective governments.

President and Madame Kaunda Leave Peking for Linhsien Hsien, Honan Province

(NCNA-English Peking, Feb. 24, 1974)

dr. k.d. kaunda, president of the republic of zambia, and madame b. kaunda and other distinguished zambian guests left here tonight by special train for a visit to linhsien county in honan province. they are being accompanied by chinese vice-premier li hsien-nien and his wife lin chia-mei and vice-minister of agriculture and forestry hao chung-shih.

the distinguished zambian guests were given a warm send-off at the railway station by chinese leaders and responsible members of departments concerned chou en-lai, yeh chien-ying, chen hsi-lien, wu teh, chi peng-fei, fang yi, li chiang, liu hsiang-ping and li ta, together with members of the standing committee of the national people's congress and leading members of government departments, the chinese people's liberation army, the chinese people's association for friendship with foreign countries and the

peking municipal revolutionary committee, and several thousand local people.

zambian ambassador to china j.k. chivunga and his wife left by the same train for linhsien county.

flying the national flags of china and zambia and red banners, the peking railway station was ablaze with lights and permeated with a warm atmosphere of friendship between the people of the two countries. in a grand send-off ceremony, the band played the national anthems of zambia and china. accompanied by premier chou en-lai and vice-chairman yeh chien-ying, president kaunda reviewed an honour guard made up of men of the three services of the chinese people's liberation army. the station resounded with the roll of drums and music as president and madame kaunda bid farewell to the crowd of well-wishers. waving flowers and colour streamers, the well-wishers rhythmically cheered: "a warm send-off to the distinguished zambian guests exclamation"

present at the railway station were also officials of the zambian embassy in peking and diplomatic envoys of various countries to china.

accompanying president and madame kaunda on their visit to linhsien county are leading members of chinese departments concerned ho kung-kai, kao chien-chung and lu hsueh-chien, and chinese ambassador to zambia li chiang-fen and his wife meng shu-fang.

president and madame kaunda this morning visited air-raid shelters in the company of foreign minister chi peng-fei and deputy chief of p.l.a. general staff li ta.

SURVEY OF CHINA MAINLAND PRESS

March 7, 1974 No. 5567

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ANTI-CONFUCIUS STRUGGLE IN HISTORY

Anti-Confucius Struggle of Honan and Anhwei People During Confucius' Tour of Various States

by

Chou Pao-chu (周宝珠),
K'aifeng Normal College

(Peking Kuang-ming Jih-pao, February 7, 1974)

Confucius' tour of various states was an important stage of his life of reactionary activity. He started to carry out this reactionary activity at the age of 55 (497 B.C.) after being forced to step down due to opposition from the powerful progressive forces in the State of Lu. At the age of 68 (484 B.C.), he returned again to the Lu State 14 years afterward.

At that time, all states were in a period of transition from the slavery system to the feudal system marked by great social changes and unusually complicated and acute class struggle. There was the struggle between slaves and slave owners as well as the struggle between the newly emerging landlord class and the slave-owning aristocracy on the decline. Among the ruling groups of the slave-owner class in various states, there was not only clash of interests but also concerted action against the slaves as well as the newly emerging feudal forces. Through canvassing for support, Confucius attempted to reconcile the contradictions among the slave-owning ruling groups of the slave-owner class in various states so that they could jointly suppress the struggle of resistance of the laboring people and the growth of the emerging feudal forces, turn back the wheel of history and restore the dictatorship of the slave-owner class. With this counter-revolutionary aim in mind, Confucius left the State of Lu with a scattered group of disciples.

During his tour of various states, Confucius performed many bad and scandalous deeds, and was violently opposed by the laboring people in various places. He was really like a rat scurrying across the street with everyone shouting after and hitting at it. Though the laboring people at that time waged spontaneous and scattered struggles that were subject to the limitations of their own class and of their era, their criticism of Confucius was highly effective. It was a heavy blow dealt to Confucius' reactionary activity and a prelude to an anti-Confucius struggle.

The reactionary ruling classes of all ages worshipped Confucius as the "sage." Lin Piao, this political swindler, was also an out-and-out disciple of Confucius. Like the doomed reactionary groups of all ages, he lauded Confucius to the skies and took the doctrines of Confucius and Mencius as a reactionary ideological weapon for plotting the seizure of Party leadership and state power and restoring capitalism. However, the laboring people took the opposite course. When Confucius was still alive, the slaves in an uprising denounced him as "Robber Confucius." During his tour of various states, none of the laboring people passed him without pooh-poohing him. These two different attitudes clearly reflected the fundamental antagonism between the broad masses of laboring people and the reactionary ruling class in ideology.

Confucius' tour of various states took the State of Wei as a center of activity. From there, he shuttled between the states of Sung, Cheng, Ch'en and Ts'ai. His main scope of activities was confined to the area of Honan Province of today. Now let us take a look at how the laboring people in Honan, Anhwei and other areas carried out their struggle against Confucius.

Here let us first discuss the anti-Confucius struggle of the people in the State of Wei. When his effort to secure an official post in the capital of Wei (P'uyang of Honan of today) ended in failure, Confucius was so upset and touchy that he gave vent to his frustration by vigorously striking at an ancient musical stone. At that time, a peasant carrying a straw basket on his back passed by Confucius' residence and, hearing the sound of the musical stone, he said, "How contemptible is the single-minded obstinacy such sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment." ("Hsien Wan," Confucian Analects) This peasant completely saw through Confucius' filthy inner world and exposed him to ruthless ridicule.

In the area of K'uang and P'u (within the border of Ch'anghuan hsien of Honan of today) where "the customs of Cheng and Wei are like those of Chao" ("The Money-Makers," Records of the Historian), the slavery system was disintegrating faster and class struggle was unusually acute. Confucius was of the view that this area was "hard to rule." This was to say that the people in this area had the glorious spirit of rebellion. According to "Confucius" in Records of the Historian, once Confucius left Wei for Ch'en and passed through K'uang on his way. Because he and his followers had weapons with them, they looked suspicious enough to arouse the attention of the local people when they were gesturing with their hands and feet toward a gap in a city wall as they passed through Wang. The local people had Confucius encircled for five days. He was practically placed under detention. Not knowing what to do in his anxiety, Confucius could only occupy himself with vigorously preaching "heavenly mandate" to his disciples.

Later on, with the help of the slave-owning aristocracy in the State of Wei, he managed to get away.

On another occasion, when Confucius passed through K'uang on his way from Wei to Sung, he was again surrounded by the K'uang people. The cause of his detention this time may be traced to what Confucius said, "If they find fault with my transmitting the ways of ancient kings and loving the ancients, that is not my fault." ("K'un Shih," K'ung-tzu Chia-yü 孔子家语·困誓) It can be seen that the people of K'uang were against Confucius' turning-the-clock-back reactionary idea of "transmitting the ways of ancient kings and loving the ancients." In the eyes of the laboring people, it was a serious crime for Confucius to "transmit the ways of ancient kings and love the ancients." But he brazenfacedly said that he was not guilty. Confucius' disciples originally thought of attempting armed resistance, but seeing that the situation was unfavorable to them, they turned to use the pliable tactic of playing lutes and singing songs. They displayed all sorts of disgraceful behavior, and appealed pathetically for permission to leave.

What Confucius experienced in the State of Sung (now Shangch'iu of Honan) and in the State of Cheng (now Hsincheng of Honan) was the same as in the State of Wei. He was persona non grata. According to what was recorded in "Confucius," Records of the Historian, Huan Tui who represented the newly emerging landlord class in the State of Sung at that time was antagonistic to Confucius. When Confucius practiced rites and music with his pupils under a giant tree in the State of Sung, the local people backed by Huan Tui wanted to cut down the tree to prevent his so doing. Huan Tui also sent people to capture and kill Confucius. Confucius was panic-stricken. On the one hand, he shamelessly called himself a "genius" before his disciples, saying, "Heaven produced the virtue that is in me. Huan Tui--what can he do to me?" ("Hsüeh Erh," Confucian Analects) On the other hand, fearing that the people of Sung might discover him, he changed his dress, disguised himself, and ran away. His embarrassment, as epitomized by the old description of Confucius "passing through Sung under disguise," can be imagined. In the State of Cheng, Confucius was especially an object of deep hatred to the laboring people. He was separated from his disciples and he stood with fear outside the East Gate. His disciple Tzu-kung went to look for him and inquired of him from a citizen of Cheng. That man abused Confucius saying that he "looked lost like a stray dog." ("Confucius," Records of the Historian) That people later used to call those bad guys unreconciled to defeat "lost stray dogs" started with the Cheng citizens' denunciation of Confucius.

Confucius went from Cheng to Ch'en (now Huaiyang of Honan) and later again to Ts'ai (now Hsints'ai of Honan, later removed to Shou hsien of Anhwei of today). At the time, a man called Li Ti in Ts'ai had killed Duke Chao of Ts'ai. The people were rebelling and the slave owners were trembling. Confucius moved on to Yeh (now Nanyeh hsien of Honan) to seek employment from the Duke of Yeh. He again ran into snags and had to return to Ts'ai. On his way from Yeh to Ts'ai, he was jeered and sneered at and criticized by many peasants.

On one occasion, Confucius and company were traveling in haste when they came across two land-tilling peasants named Ch'ang Chü and Chieh-nieh. Confucius sent Tzu-lu to inquire after the ford. Chang Chü said, "Who is that fellow in the

carriage?" Tzu-lu told him that he was Confucius. Chang Chü said sneeringly, "He knows the ford." ("Wei Tzu," Confucian Analects) These words effectively criticized the "theory of genius" represented by "born with knowledge." They implied that as Confucius styled himself as one "born with knowledge," he should have known where the ford was. He needn't have to make inquiry from us peasants! Chieh Nieh also advised Confucius and company not to run wildly around, for no matter where they went, they would not be welcomed. He and Ch'ang Chü clearly admonished Confucius, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you?" ("Wei Tzu," Confucian Analects) They meant to say that like a swelling flood, the slavery system was crumbling and who could change this trend of historical development? Hearing this, Confucius denounced the peasants saying, "It is impossible to associate with birds and beasts, as if they were the same with us." It can thus be seen that Confucius was really wicked and reactionary in the extreme.

On another occasion, Tzu-lu got lost from Confucius, and inquired of an old peasant, "Have you seen my master, sir?" The peasant replied resentfully, "Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain--who is your master?" ("Wei Tzu," Confucian Analects) He meant to say that people of your kind did not make diligent use of your four limbs and were unable to distinguish the five kinds of grain, and who knew which was your master. After saying this, the peasant planted his staff in the ground, and proceeded to hoe the field. This old peasant's criticism of Confucius hit the nail on the head. It gave expression to the laboring people's extreme contempt for the exploiters and the parasites.

On another occasion, Confucius and company were taking a rest on the roadside. They allowed their horses to graze on the peasants' crops, and the peasants hauled their horses away. Confucius sent his "liaison man" Tzu-kung to ask for the animals, but the peasants turned a deaf ear to him. Confucius could do nothing but send a rascally disciple to make trouble with the peasants. He told the peasants, "Since Confucius doesn't plow in the east and I don't plow in the west, how could our horses not graze on your crops?" ("Pieh I," Lu-shih-ch'un-ch'iu 呂氏春秋·必已) This was completely a robber's logic! Hearing this, the peasants let loose a peal of laughter. This burst of laughter actually ripped off the mask of so-called "virtue," "benevolence and righteousness," and "don't do to others what you don't want to be done to you" as preached by Confucius.

When Confucius left Ts'ai for Ch'en and came to the border between Ch'en and Ts'ai with his followers, they were surrounded in the fields for seven days by the people of the two states. They were not given food or water and were not allowed to move about freely. According to what was recorded in "Tsai O," K'ung-tzu Chia-yü (孔子家语·在厄) and "Shen-fen-lan-jen-shu," Lü-shih-ch'un-ch'iu (呂氏春秋·审分览任数), in these seven days, aroused by the indignant opposition of the masses and racked by the pain of thirst and hunger, the confidence of Confucius' disciples in his reactionary doctrines wavered. Some questioned Confucius to his face and some talked behind his back. Some were aware that "the empire could not tolerate" Confucius'kind of reactionary doctrine for upholding the slavery system and advised Confucius to put it away. There was great confusion within the ranks. At that time, the disciples cared not a damn about their master while the latter humiliated himself in every way to prove himself true to them.

Once, Yen Hui somehow obtained a bit of rice for cooking. Before it was well cooked, he stole a bite. Confucius pretended not to have noticed but questioned him obliquely as if he himself had been in a dream. Yen Hui excused himself saying that some particles of dust had dropped into the pot and he helped himself to the stained part to keep the good part for the teacher. It happened that another disciple Tzu-kung also saw what actually happened and he told Confucius what he saw. But Confucius defended Yen Hui saying that Yen Hui was too "benevolent" a man to do anything like that.

Among Confucius' disciples, Tzu-lu had a smattering of acrobatic skills and managed to pilfer things. Confucius just kept busy devouring the meat and drinking the wine stolen or snatched by Tzu-lu without ever asking where these things came from. While they so indulged themselves in eating and drinking what came from a suspicious source, Confucius put on the look of a "sage" and played the lute to maintain a front of calm. All this fully exposed the double-dealing tactics and brigandish acts of this "sage" worshipped by Lin Piao.

After the lapse of seven days, Confucius' disciples got in touch with the army of Ch'u which came to their rescue. This was the historical truth of the episode called "Confucius detained in Ch'en and Ts'ai."

Confucius thus drifted around for 14 years with struggle of resistance encountered from the laboring people everywhere.

In his article, "Confucius in contemporary China," the great communist Lu Hsün pointed out, "I am afraid that nobody in the world understands Confucius as well as the ignorant masses in China." In fact, this is really so. In the history of China, the laboring people persistently waged heroic struggle against Confucius. When Confucius was still alive, the laboring people of Honan and Anhwei had already waged a face-to-face struggle against him. To be sure, their anti-Confucius struggle was after all still subject to the limitations of their class and era. They were incapable of exposing the concrete class content of Confucius' thinking, nor could they put forward a new social system in place of the old. Therefore, their anti-Confucius struggle, though an effective criticism against Confucius' reactionary thinking, failed to thoroughly eliminate Confucius' reactionary thinking. In the "Communist Manifesto," Marx and Engels pointed out, "The communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas." This historical mission can be accomplished only by the proletariat.

Because the reactionary ideological system of the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao and that of Confucius and Mencius are identical, and both seek to restore the old order and turn back the wheel of history, Lin Piao worshipped Confucius and opposed the Legalist school. He attacked Ch'in Shih Huang, created counter-revolutionary public opinion, wildly carried out conspiratorial activities and launched a rabid attack against the proletariat. The criticism of Confucius is for deepening the criticism of Lin Piao and digging out the old root of his reactionary thinking in the ideological sphere. Guided by Mao Tse-tung's thought, we must carry on

and develop the revolutionary spirit of the anti-Confucius struggle of the laboring people in history and carry the criticize-Lin Piao and criticize-Confucius struggle through to the end to consolidate the proletarian dictatorship and guard against capitalist restoration.

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CRITICISM OF LIN PIAO AND CONFUCIUS AND REVOLUTION IN LITERATURE AND ART

Deepen the Criticism of Lin Piao and Confucius and Continue To Do Well in the Revolution in Literature and Art

by

Chiang T'ien (江 天)

(Peking Jen-min Jih-pao, February 8, 1974)

The 10th Party National Congress has called on us "to attach importance to class struggle in the superstructure including various spheres of culture" and to "continue to do well in the revolution in literature and art." The criticize-Lin Piao and criticize-Confucius struggle now underway is a political struggle of great realistic significance and far-reaching historical significance. This political struggle will inevitably give further impetus to the revolution in the various spheres of the superstructure including literature and art. Therefore, the deepening of the criticism of Lin Piao and Confucius is also a matter of top importance in continuing to do well in the revolution in literature and art. Revolutionary writers and artists should energetically plunge into this struggle.

To criticize Lin Piao, we must criticize Confucius. The criticism of Confucius is an important part of the criticism of Lin Piao. The bourgeois careerist and conspirator Lin Piao was an out-and-out disciple of Confucius and a frantic advocate of the doctrines of Confucius and Mencius. He took the doctrines of Confucius and Mencius as a reactionary ideological weapon in his plot to usurp Party leadership and state power and to restore capitalism. What he carried out and advocated in the sphere of literature and art was the kind of stuff publicized by Confucius and Mencius. By combining the criticism of Lin Piao with the criticism of Confucius, we can politically see clearly the ultra-right essence of Lin Piao's counter-revolutionary revisionist line and further recognize the criminal plot of this political swindler, Lin Piao, who followed the example of Confucius in making use of literature and art to promote counter-revolutionary restoration.

Chairman Mao teaches us, "To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class." Over 2,000 years ago, for the sake of upholding the slavery system and turn back the wheel of history, Confucius in the period of transition from the slavery system to the feudal system marked by great social changes in the history of our country put forth the counter-revolutionary restoration program of "subduing one's self and returning to propriety." Meanwhile, he publicized, "In changing customs and habits, nothing is as good as music; to pacify the higher level and rule the people, nothing is as good as propriety." He vainly attempted to use the literature and art of the slave-owning aristocrats to change the social customs that met the needs of newly emerging landlord class of the time and to coordinate the restoration of "the rites of Chou" so as to rule the slaves more

effectively. His so-called "failure to learn 'poetry' is a deficiency in propriety; failure to learn music means no attention to propriety" and clearly showed that the literature and art of the slave-owning aristocrats advocated by Confucius was a kind of indispensable counter-revolutionary tool for realizing his aim of "returning to propriety."

To promote "return to propriety" meant to promote restoration, and to promote restoration meant return to things ancient. This was so in politics, and was also so in literature and art. At that time, Confucius energetically advocated the literature and art of the slave-owning aristocrats. The literary and art line pursued by him was an out-and-out line for the restoration of things ancient. At a time when the literature and art of slave-owning aristocrats were disintegrating along with the old order of slavery, Confucius desperately cried, "Chou had the advantage of viewing the past two dynasties. How complete and elegant are its regulations! I follow Chou." He was hell-bent on playing the role of a champion for the literature and art of the slave-owning aristocrats. He spared no effort in extolling and publicizing such literature and art in a vain attempt to associate his "restoration of rites" with an effort to save the slavery system that faced the situation of "rites lost and music ruined" at the time.

Renegade and traitor Lin Piao stepped into the shoes of Confucius, flew the latter's black banner of "subduing one's self and returning to propriety," and took the restoration of capitalism in our country as "the most important thing." In literature and art, he also followed the example of Confucius in vigorously singing the praises of the old order and seeking the restoration of things ancient. At a time when emperors and princes, generals and ministers, beauties and scholars, monsters and demons were flooding the literary and art stage, he baldly clamored that "the question of orientation has been solved" in literary and art work. He also advocated that literary and art creation should fall in line with feudal, bourgeois and revisionist literature and art, and be "of a level comparable to those in the world level" so as to meet the needs of international imperialism, revisionism and reaction. What the emperors and princes, generals and ministers, scholars and beauties, monsters and demons extolled on the literary and art stage were the doctrines of Confucius and Mencius, such as, "loyalty, filial piety, integrity and fidelity." Lin Piao, this double-dealer, hid himself in a dark corner, and nonsensically said that it was possible to "make use of the content" of "loyalty, filial piety, integrity and fidelity." Anti-communist Kuomintang element Ch'en Po-ta advocated that the doctrines of Confucius and Mencius, such as "loyalty, filial piety, integrity and fidelity" "can be turned into the new virtues of modern times." They wanted to inherit the "orthodox teachings" advocated by Confucius as an anti-Party and anti-people ideological weapon. Lin Piao and company also made use of literature, music, fine arts, movies and other forms of art to distort and forge history and to sing the praises of the achievements of careerist Lin Piao and create revolutionary public opinion for his usurping Party leadership and state power. All this was calculated to make literature and art serve their criminal plot in subverting the proletarian dictatorship.

What bourgeois careerist and conspirator Lin Piao followed politically was Confucius' old road, and what he followed in literature and art was also Confucius' old course. Through criticizing the doctrines of Confucius and Mencius,

advocated by Lin Piao, we can trace the roots of the reactionary fallacies advocated by him in literature and art, dig out the roots of the revisionist literary and art line upheld by the Lin Piao anti-Party clique and thoroughly eliminate its ideological influence.

The bourgeois and landlord classes' theory of human nature publicized by Lin Piao and company is the theoretical foundation of the revisionist line in literature and art. Its roots are the doctrines of Confucius and Mencius. Such things as "in natural disposition they are similar, but in practice they widely differ," "love for all," "the benevolent man loves others," "don't do to others that which you do not wish to be done to yourself," etc., are the earliest concepts of the theory of human nature. Such fallacies as "theory of inspiration," "special artistic talent" needed for literary and artistic creation, etc., also stem from such reactionary Confucian and Mencian idealist-transcendentalist concepts as "born with knowledge," "innate genius," etc.

The "theory of no conflict" that presently corrodes our literary and artistic creation is a reflection of the "theory of the dying out of class struggle" advocated by Lin Piao and other political swindlers in literature and art. It also originates from the doctrines of Confucius and Mencius. Confucius and Mencius' "doctrine of the Mean" publicized that "in practicing the ruler of propriety, a natural ease is to be prized." Traitor Lin Piao cried that the doctrine of the Mean was "rational" and rabidly clamored that "both sides engaged in struggle are enemies; both sides living in peace are friends." Confucius and Mencius advocated, "Excess is as bad as deficiency," while Lin Piao clamored that "prevention of antagonism beyond the limits would undermine unity." Confucius advocated that works of literature and art must "be gentle and moderate without inclination to either side," so that "the reader is not mentally obsessed with the emotion of sadness" and "the reader gives no expression to violence physically." On the other hand, Lin Piao advertised "coffee literature" and "man-cultivation literature" and opposed the reflection of class struggle and the two-line struggle in works of literature and art.

All these show that Lin Piao's counter-revolutionary revisionist line in and reactionary concepts on literature and art and the doctrines of Confucius and Mencius are imbued with the same spirit. The criticism of the doctrines of Confucius and Mencius is for digging out the old roots of Lin Piao's counter-revolutionary revisionist line and to exhume the "ancestral tomb" of the revisionist sinister line in literature and art.

At present, the situation on the literary and art front is excellent. However, class struggle and the two-line struggle in the sphere of literature and art are still very acute. The reactionary literary and art thoughts, ranging from those of Confucius to those of Lin Piao are still corrupting and poisoning the people and encroaching upon our literary and artistic ranks. To unfold penetrating criticism against Lin and Confucius can enable us to see better the class struggle and the two-line struggle on the literary and art front and carry the proletarian revolution in literature and art through to the end.

The proletarian revolution in literature and art aims at making revolution against feudalist and capitalist literature and art and revolution against

the revisionist line in literature and art. It aims at guiding our literature and art with Chairman Mao's proletarian line in literature and art, and making them serve better the workers, peasants and soldiers, socialism and the consolidation of the proletarian dictatorship in line with the literary and art policy of "letting a hundred flowers bloom and weeding out the old to let the new emerge" and "making the past serve the present and foreign things serve China." But when there is revolution, there is counter-revolution, and when reform is called for, there are opponents to reform. This is an objective law independent of people's will.

Looking back over the militant course of the proletarian revolution in literature and art, we can see that in the process of the growth of model revolutionary plays, both the Liu Shao-ch'i renegade clique and the Lin Piao anti-Party clique had frenziedly sabotaged and harassed the model revolutionary plays. Today, the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao have been toppled. But the toppled landlord and bourgeois classes are still not reconciled to their defeat and dreaming of a comeback day and night. They spread the theme that "the present is not as good as the past" in a vain attempt to reverse verdicts on the revisionist sinister line in literature and art pursued by Liu Shao-ch'i and Chou Yang. They maliciously vilify the model revolutionary plays and the experience in the creation of them. They attack that our revolutionary works of literature and art are too few and poor in quality. In some places, a handful of class enemies openly use the old literature and art of the landlord and bourgeois classes to contend with us for the ideological-cultural battlefront. Not long ago, there also appeared the revisionist theme that so-called European bourgeois "classical music" "has no profound social content" and "is more healthy and open-minded," in a vain attempt to turn on the greenlight for a flood of bourgeois literature and art. In sum, they adopt the tactic of "eulogizing the past and denouncing the present" in a vain attempt to negate the great proletarian cultural revolution and the revolution in literature and art and to allow once again the revisionist black line in literature and art to exercise dictatorship over us.

Historical facts tell us that "eulogizing the past and denouncing the present" has always been a counter-revolutionary tactic employed by all exploiting classes on the decline to plot for a comeback. Confucius in those years deeply detested by the then newly emerging feudal system of the time. He not only roundly cursed the new literature and art that appeared in sympathy with the growth of the newly emerging feudal system at that time but also clamored for banning them. But "all acts of retrogression will end up with results contrary to the original wishes of their arhictects. There is no exception to this for all times and for all countries." Confucius who "eulogized the past and denounced the present" was unable to save the slavery system from its doom, nor was he able to save the literature and art of the slave-owning aristocrats doomed to extinction. The counter-revolutionary tactics of perversion of all reactionary groups are doomed to failure because the tide of history is irresistible. Today, the combination of the criticism of Lin Piao and Confucius with the actual class struggle and two-line struggle on the literary and art front can make us further realize that opposition from the diehards of the landlord and bourgeois classes to the proletarian revolution in literature and art is inevitable and that their defeat is also inevitable. The victory of the proletarian revolution in

literature and art is a natural outcome. We must carry the proletarian revolution in literature and art through to the end.

The struggle to criticize Lin Piao and Confucius personally initiated and led by Chairman Mao is broadening and deepening. In this struggle, the revolutionary fighters on our literary and art front must lead the charge. Because our literary and art domain had for a long time been under the dictatorship of the revisionist black line in literature and art and had been frenziedly sabotaged and harassed by the Lin Piao anti-Party clique, the remnant pernicious influence of the doctrines of Confucius and Mencius doctrines runs very deep. The task of struggle is a formidable one. But under the correct leadership of the Party Central Committee headed by Chairman Mao and guided by Chairman Mao's revolutionary line, so long as we seriously study Marxism-Leninism-Mao Tse-tung's thought, we can surely fight a good battle in the criticism of Lin Piao and Confucius. Comrades in various fields of art, such as literature, drama, music, dance, fine arts and movie on the literary and art front must free their minds of restrictive ideas, emancipate themselves ideologically, eliminate all ideological obstacles, learn from and identify themselves with the workers, peasants and soldiers, swing into action at once and energetically plunge into fighting! We must carry out self-education and strive to remold our world outlook in the penetrating struggle to criticize Lin Piao and Confucius. We must deepen the struggle to criticize Lin Piao and Confucius and make it flower and bear fruit

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STRUGGLE BETWEEN RESTORATION AND COUNTER-RESTORATION

Hung-ch'i Article: "Struggle between Restoration and Counter-Restoration in Establishment of Ch'in Dynasty"

(NCNA-English Peking, Feb. 25, 1974)

the journal "red flag" recently carried an article by lo ssu-ting, entitled "struggle between restoration and counter-restoration in establishment of chin dynasty -- social basis of polemics between confucian and legalist schools". the author uses the historical materialist views of marxism-leninism and chairman mao's theory on class struggle to analyse the social basis of the polemics, which took place as the state of chin was moving from slavery to feudalism, and the historical role played by chin shih huang (the first emperor of the chin dynasty). excerpts follow:

the transition from slavery to the feudal system in the state of chin began with duke hsiao of chin (362 b.c.-338 b.c.) and was accomplished by chin shih huang (247 b.c.-210 b.c.), going through the reigns of seven sovereigns of chin. these 150 years were filled with acute struggles between reform and opposition to reform and between restoration and opposition to restoration. by adapting himself to the trend of social development that determined the substitution of feudalism for slavery, chin shih huang brought china together and established a unified feudal dynasty, the first in china's history.

(one)

the reform by shang yang during the reign of duke hsiao of chin was a historical turning point in replacing slavery with the feudal system. as early as the spring and autumn period (770-476 b.c.), slaves rose many times in revolt against their enslavement and oppression by the salve owners. this accelerated the change in land ownership. the development of new feudal relations of production and the growth of the rising landlord class required corresponding political recognition. as an agent of the landlord class, duke hsiao of chin was eager "to rule through reform".

shang yang came from the state of wei. his original name was kungsun yang. a legalist "interested in jurisprudence", he left the state of wei to live in the state of chin where he was welcomed by the rising landlord class but opposed by the declining class of slave owners.

kan lung and tu chih, political representatives of the old aristocracy in the state of chin, vainly attempted to remodel the state in line with the teachings of confucian scholars and advocated maintenance of the "rule of rites"

which upheld slavery. shang yang refuted these traditional ideas of the slave owners and advocated reform.

in this heated dispute between the reform school of the landlord class and the conservatives of the slave-owning aristocracy, duke hsiao of chin firmly supported what shang yang advocated and decided on a line of reform.

beginning in 356 b.c., shang yang made drastic changes and adopted a number of reform measures. these included "abolishing the roads and earthern banks that formed borders enclosing farmland", encouraging the landlords to reclaim wasteland, developing agricultural production, abolishing the hereditary privileges of the old aristocracy, popularizing the involvement law which grouped every five or ten families into a basic community and held them mutually responsible for each other's crimes, introducing the county as an administrative area, and standardizing weights and measures.

all this represented a profound social reform. it was inevitable that the reactionary forces of the old aristocracy stubbornly resist it. during the period of reform, the aristocrats and slave owners in the capital of the state of chin were terrified and "hated shang yang's measures bitterly." rallying under the banner of lord chien, they instigated the crown prince to violate the law and did their utmost to obstruct the reform. with the support of duke hsiao of chin, shang yang punished lord chien severely by having his nose cut off, punished kungsun ku, who instigated the crown prince to violate the law, by having his face tattooed, and sentenced the nobleman chu huan to death for undermining the reform. shang yang suppressed many counter-revolutionaries, executed more than 700 noblemen on the bank of the wei river near hsienyang, and thus protected and consolidated the new feudal system.

after being severely beaten, the clique of slave owners in the state of chin turned to underground activities. for eight years, lord chien shut himself behind closed doors and conspired day and night for a restoration. a political representative of the landlord class, shang yang was not free from the characteristic limitations and weaknesses of that class. although he realized the grave nature of the struggle, he was unable to rely on the people. the line he pursued was to make reforms from above. with the death of duke hsiao, it became impossible to continue shang yang's reform. this was particularly so when the crown prince, who had always sided with the old aristocracy, succeeded to the throne as king hui of the state of chin, and the restorationist forces led by lord chien launched an immediate counter-attack to settle scores. in 338 b.c., the slave-owning aristocrats killed shang yang by the cruel punishment of "dismemberment by means of chariots."

after the death of shang yang, the restorationist adverse current ruled the state of chin for a time.

king hui pursued an entirely different political line from that of shang yang and rejected the legalists and used nobles.

during the same period, an adverse current against the legalist school appeared in the states on the central plain. mencius of the confucian school was fugleman in the attack on the legalists. confucius, a diehard spokesman of the declining slave-owning class, who travelled all his life hither and thither to maintain the rule of the slave-owners, founded a very reactionary school of thought. mencius continued confucius' reactionary cause and openly opposed abolition of the hereditary rights of the slave-owning aristocrats, hoping to restore the extinct nine square (ching tien) system. he slandered the legalists as "robbers of the people" and called for their severe suppression. a reaction to shang yang's reform, mencius' political and economic stand suited the needs of the slave-owning aristocrats in carrying out a restoration.

the feudal system would inevitably replace the slave system; this is a law of historical development independent of man's will. the restorationist activities of the reactionaries inside and outside the state of chin could in no way change the main orientation of history. after the abolition of the nine square system, the setting up and swift development of feudal private ownership of land was irresistible in the state of chin. during the time of king chao, agriculture flourished in the kuanchung area (now in central shensi province) of chin and even in the outlying shu area (now in szechwan province), which was regarded as a "vast expanse of fertile land" "favoured by heaven". this shows that the breaking down of the fetters of the old land ownership by the slave-owners inevitably led to a prosperous economy for the new landlords.

with the development of the landlord economy, the new-emerging landlord class became increasingly dissatisfied at lacking political rights and tried to set up a political framework suited to the economic base. its struggle with the slave-owning aristocrats thus entered a new stage. during shang yang's reforms, the struggle centred on land ownership. later, when this problem was in the main solved, the struggle between these two classes gradually focused on political power. king chao of the chin state had a common language with the new landowning class since he wanted to regain his lost power. he tended to rely on the legalists and said that "the confucian school is not good for a state".

in these circumstances, fan sui, a noted representative of the legalist school, went to the state of chin from the state of wei. he adopted and carried forward shang yang's ideas and proposed that a fedual state be set up with centralized power. he told king chao that measures must be taken to strengthen the centralization of authority to ensure the king's absolute rule.

after using fan sui, king chao won victory after victory in his wars with other states and strengthened the status of the landowning class he represented. the landlords again gained a dominant role in chin administration.

however, although fan sui was prime minister, he was sitting on a volcano that might erupt at any moment. the old slave-owning aristocrats still had considerable strength in the state of chin. in this class struggle, fan sui wavered and resigned in 256 b.c. on the pretext of illness. his successor tsai tse was prime minister of chin for only a few months and resigned, for fear of the attacks by the slave-owning aristocrats. the resignations of fan sui and tsai tse showed that to protect their lives and property they did not dare carry the reforms to the end; at the same time it showed that there was still a grave struggle between restoration and counter-restoration in the state of chin after the landowners had come to power.

(two)

in this protracted, repeated struggle between the landlord class and slave-owning aristocracy, chin shih huang (the first emperor of the chin dynasty) carried out the reforms of shang yang and fan sui and became a mighty emperor who accomplished the unification of whole china under feudal rule.

after chin shih huang became ruler, the struggle to establish the dictatorship of the landlord class developed to a new stage. he took two steps of strategic significance: one. he wiped out the clique headed by lu pu-wei and this ensured the victory of the war for unification and the establishment of the chin dynasty. two. he carried out the revolutionary measure of "burning books and burying alive confucian scholars" and this consolidated the political power of the landlord class. the two historical events were a continuation of the protracted struggle between the rising landlord class and the declining slave-owning aristocracy in the state of chin; they were also a continuation of the struggle between restoration and counter-restoration which had gone on for 150 years since shang yang's reform.

representing the slave-owning aristocracy, lu pu-wei was a very wealthy slave owner who had 10,000 slaves. he became the prime minister of king chuanghsiang of chin by means of political opportunism and as a result of the restorationist activities of the slave owning class. after lu pu-wei came to power, he did all he could to push a reactionary political line for the restoration of slavery. in the economic field, he upheld the interests of the slave-owning class and undermined the economic foundation of the landlord class -- the feudal agricultural economy. in the field of culture and ideology, lu pu-wei recruited a number of intellectuals who were dissatisfied

with the new system to compile a book entitled "spring and autumn annals of lu" to oppose and replace the ideology of the legalist school which had a traditional status in the state of chin.

the "spring and autumn annals of lu" reflected a new trend in the class struggle and the polemics between the confucian and legalist schools in that period. toward the end of the warring states period as the power of the decadent slave-owning class was declining, the status of the confucian school as a "prominent school" became shaky and it was disintegrating. on the other hand, as the rising landlord class became increasingly powerful, such outstanding representatives of the legalist school as hsun kuang and han fei came forward. it was impossible to raise the banner of the confucian school openly in the state of chin. instead, the confucian scholars had to take an eclectic stand and peddled the sinister stuff of the confucian school under the sign of "miscellaneous schools". "spring and autumn annals of lu" appeared to advocate combining the doctrines of various schools, but in essence it made the ideas of the confucian school its core and assimilated taoist concepts. the confucian school insisted that the old order of the slave-owning system could not be changed, while the taoist school trumpeted that it was both unnecessary and impossible to establish the new order of feudal rule. in essence both schools aimed at upholding the rule of the declining slave-owning aristocracy and their fundamental goal was retrogression to return to the old order and restore slavery as the confucian school advocated.

as soon as chin shih huang ascended the throne, he was confronted with a serious struggle against the slave-owning aristocracy group headed by lu pu-wei. as general representative of the rising landlord class, chin shih huang naturally found in han fei's thought of the legalist school an ideological weapon to oppose restoration. in the second year of his reign, chin shih huang dismissed lu pu-wei from office. after being removed from office, lu pu-wei obstinately refused to change but continued to establish secret connections with the former nobles of the six states and plotted a revolt. after his conspiracy had been exposed, he suffered from a guilty conscience and committed suicide in 235 b.c. the elimination of lu pu-wei's influence marked the further consolidation of the rule of the landlord class in the state of chin. in 221 b.c., chin shih huang unified china and founded a centralized feudal empire. this was a great victory both for the rising landlord class and for the thought of the legalist school. it showed that china had ended the period of a slave society and had entered feudalism.

in general, the political and economic forces of the slave-owning aristocracy of chin collapsed following the establishment of the chin dynasty, but the aristocrats still retained considerable ideological influence because large numbers of confucian scholars had wormed their way into government institutions and cultural departments. some of these scholars, who were completely hostile toward the new system, started a new controversy as to which way the chin dynasty should go.

the first to broach the issue was prime minister wang wan who, proceeding from the position of the slave-owning aristocracy, suggested that fiefdoms be restored. li szu, minister of justice, who took the position of the legalists, firmly opposed turning the wheel of history back. he argued that the restoration of fiefdoms would inevitably lead to the splits and feuding of the past slave society. after summing up the historical experience of the struggle for and against a restoration in the former state of chin, chin shih huang approved li szu's stand to safeguard unification and oppose divisions and resolutely enforced the institution of prefectures and counties. he "divided the land under heaven into thirtysix prefectures", to be governed by officials appointed by the central authorities, thus founding a feudal empire with centratized power.

however, the overthrown classes were reluctant to quit the stage of history. the slave-owning aristocrats continued to create public opinion and assail the institution of prefectures and counties via their agents lodged in the organs of power in the chin dynasty. grand scholar chunyu yueh, who took the stand of the confucian school, flagrantly campaigned for a restoration of he slave-owning system of the yin and chou dynasties at a banquet held in the palace of hsienyang in 213 b.c. this touched off a great new debate in the court.

in the course of it, li szu firmly refuted the confucian doctrines that "used the ancient to negate the present". he stressed that "the five emperors did not follow in one another's steps; the three dynasties did not copy one another's institutions" and that trying to turn the wheel of history back would be to no avail. (the five legendary emperors of ancient times were yellow emperor and emperors chuan hsu, ku, yao and shun; the three dynasties were hsia, shang and chou -- editor) he further stated: "the scholars do not study the present but learn from the ancient, so as to negate the contemporary." they were creating public opinion for a restoration and must be suppressed. chin shih huang endorsed li szu's proposal and decreed that "the book of odes, the book of history and the literature of the hundred schools" should be confiscated, that "recounting the ancient to the detriment of the present" be prohibited and that "a distinction be drawn between black and white so as to fix the sole school to be revered". confronted with total destruction, the reactionary slave-owning aristocrats sprang to a last-ditch struggle. the confucian scholars, with lu and hou as their representatives, went to the extreme in vilifying the "rule of law" as "indulgence in overpowering by penalty and killing"; they attacked chin shih huang's centralized power, fanning the flames everywhere and spreading rumours to confuse the people. to consolidate the newly founded dictatorship of the feudal landlord class, chin shih huang suppressed these reactionary confucian scholars who were working for a restoration of the slave-owning system, and "buried alive" 460 of them in hsienyang.

the state machine has always been an instrument that one class uses to oppress another. "burning books and burying alive confucian scholars" was one of the measures taken by the landlord class to enforce its dictatorship and consolidate its new political power. chin shih huang's adoption of this policy showed that after summing up the experience of the repeated struggles for and against a restoration in the course of founding the chin dynasty, he had gradually come to see the truth that "it is impossible to secure the prestige of the new monarchs without burning the six classics" (books of odes, history, change, rites, and music and the spring and autumn annals -- editor). as chairman mao has stated: "to overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. this is true for the revolutionary class as well as for the counter-revolutionary class."

the "burning books and burying alive confucian scholars" event was not due to the "cruel" character of chin shih huang but was an inevitable development of the class struggle of the time. chin shih huang "cherished literature more than other sovereigns" and was not "bent on massacring the literati". the chin dynasty had 70 grand scholars. historical records show that at least eight of them were not buried alive. though some of these held dissident political views, they enjoyed freedom to write and lecture because they did not participate in conspiracies.

but those confucianists who adamantly maintained the position of the declining slave-owners were different from confucian scholars in general. they were involved in secret activities to fan up flames and were completely hostile to the new feudal power. they were the extreme right wing of the confucianists.

unless they were suppressed harshly, it would have been impossible to consolidate the economic position and political power of the emerging landlord class, and this might have thrown the whole of china back into slave society. therefore, "burning books and burying alive confucian scholars" was a measure which chin shih huang was compelled to take to defend his own class in face of the onslaught of the slave-owning aristocracy. it was a revolutionary move to safeguard the new relations of production. it was acclaimed by most progressive thinkers in chinese history, such as li po, the great poet of the tang dynasty (618 a.d.-907 a.d.), li chih, the rebel against the confucian school during the ming dynasty (1368 a.d.-1644 a.d.), and chang tai-yen, the bourgeois revolutionary of modern times. in contrast, reactionaries of all periods, up to liu shao-chi, lin piao and other agents of the landlord and capitalist classes and of imperialism, revisionism and reaction, invariably cursed chin shih huang and lauded confucius. history shows that the question of how to appraise chin shih huang and confucius has always been the focus of a protracted class struggle in the sphere of ideology.

summing up the struggles between restoration and counter-restoration in the course of establishing the chin dynasty, we can see that the replacement of one social system by another goes through a tortuous course replete with bloodshed and sacrifice, and that temporary retrogression and part restoration is possible. however, the law of historical development is irresistible and the new social system will eventually replace the old. though chin shih huang died, his system continued throughout the period of feudalism.

no reactionary force can prevent history from advancing exclamation today, under the leadership of the great leader chairman mao, we have established the socialist new china with the dictatorship of the proletariat and are continuing our socialist revolution and construction and striving to consolidate the dictatorship of the proletariat and develop the socialist cause. this, too, cannot be prevented by any reactionary force. "the socialist system will eventually replace the capitalist system; this is an objective law independent of man's will." studying the historical experience of class struggle increases our faith in that truth. although chin shih huang has been denounced by reactionaries, past and present, at home and abroad, including soviet revisionism, lin piao and company, he had historical merits. he was an expert at stressing the present over the past, a person who thoroughly and effectively put the legalist school of thought into practice and was a political representative of the landlord class who established and defended the unification of china.

CRITICISM OF LIN PIAO AND CONFUCIUS

Hung-ch'i Article Reviews Crimes by Manor of Confucius' Descendants

(NCNA-English Peking, Feb. 25, 1974)

the no. 2 issue, 1974, of the journal "red flag" carries an investigation of the crimes committed by the manor of lineal descendants of confucius.

"a mountain of iron-clad evidence" by hung chun, the article cites facts in exposing the reactionary essence of lin piao's advocacy of the doctrines of confucius and mencius. following is a summary of the article:

chufu in shantung province was the birthplace of confucius and the manor-house of his lineal descendants was situated in the chufu county seat. in 1,055 a.d., emperor jen tsung of the sung dynasty (960-1279 a.d.)

bestowed the hereditary title of "lord kung, descendant of the sage" upon kung tsung-yuan of the 46th generation of direct descendants of confucius and his manor became the "lord's manor". the reactionary rulers of subsequent dynasties made use of confucius to preserve their rule and gave political and economic privileges to his lineal descendants. that vast manor of the aristocrat-landlord class had its own officials and enjoyed the privilege of exercising independent jurisdiction. the kung family advertised "benevolence, righteousness and virtue" but in reality it exploited and oppressed the working people at will.

the manor had its own court. the "archives of the manor" record that relatives of the kung family and tenants, employees and servants of the manor who failed to abide by the "law" could be detained for questioning, arrested, punished and sentenced in the manor. the manor had its guard-of-honour armed with various weapons to overawe labouring people, and an armoury of whips, cudgels, shackles and chains with which it could torture them. the kung family claimed that it was given three instruments of torture by imperial decree and it could kill people with these instruments with impunity.

the manor established a whole set of political and management offices to take charge of collecting rent, guarding the tomb and temple of confucius and other matters. there were 40 executive officers and several hundred clerks to perform the rites and duties at the confucian temple. the manor also organized "guards" under the reactionary rule of chiang kai-shek.

feudal dynasties bestowed many privileges on confucius' direct descendants. they were granted 40 official titles to sell at will. they also exercised control over the magistrate of chufu county and could give orders to local officials.

relying on its host of privileges the manor brutally persecuted the labouring people. the "lord" declared the temple and tomb of confucius, the house where confucius had been born and the site where confucius' father had been buried to be holy places. anyone violating this regulation would be guilty of profanation and be punished for a minor offence and sentenced to death for a major offence. in the spring of 1912 kung chao-chen of a village near confucius' tomb was driven by starvation and cold to cut some twigs in the woods around the tomb. he was caught on the spot, flogged almost to death and dragged to the magistrate's office by lackeys of the manor. following the instructions of the "lord", the magistrate ordered kung chao-chen to be led around confucius' tomb and through nearby villages wearing a cangue almost 30 kilogrammes in weight round his neck (a cangue was a heavy wooden stock worn round one's neck as punishment in china in the past). he was

paraded once a day for more than three months. kung chao-chen's back bent under the heavy weight and finally became deformed.

confucius' precepts of "benevolent government" and "rule of virtue" are no more than a fig leaf for using bloody counter-revolutionary violance on the labouring people.

acting upon their ancestor's instructions on opposing "revolt against the rulers", the manor worked hand in glove with feudal officials in suppressing peasant uprisings with fire and sword. putting up the sign of guarding ancestral temples, it forced labouring people to build castles and enclosures and dig moats. it also used its lackeys in various places to recruit able-bodied men and train them as armed retainers to suppress rebelling peasants. as soon as peasants began an uprising it reported it to the local authorities, help the government with grain and money to pay the soldiers and petitioned for reinforcements or organized reactionary troops to massacre the rebelling peasants in collusion with the local authorities. in the ming (1368 a.d.-1644 a.d.) and ching (1644 a.d.-1911 a.d.) dynasties alone, the manor colluded with the reactionary government to suppress fairly large-scale peasant uprisings on many occasions.

the manor, working in collaboration with the japanese imperialists and the kuomintang reactionaries, massacred revolutionaries. poor and lower-middle peasants in nanchuan village deposed that in the early days of the war of resistance against japan, the manor gave a grand welcoming banquet in honour of the japanese invaders after they entered chufu county and assigned them to nanchuan village where there was strong resistance against the manor. the japanese invaders razed the entire village of more than 170 families. during the period of the liberation war, chufu county was liberated in 1946 for the first time. peng hsi-chih was elected head of the militia and led the peasants in struggling against kung cha-kuang, chief steward of the manor. but after the people's liberation army left chufu, the manor ganged up with han hsiao-yen, chief of the "home-guard" and staged frenzied counter-attacks in revenge. peng hsi-chih was arrested and was tortured to death. among the revolutionaries massacred were li yu-kuei, director of the women's national salvation society, wang ching-hsi, member of the peasant association committee, and kung ching-ho who was in charge of finances and grain.

these bloody crimes show that while all along talking of "benevolence, righteousness and virtue," confucius and his descendants as well as lin piao and all reactionaries were in fact torturing and massacring the labouring people with whips, cudgels, swords, guns and artillery.

chairman mao points out: "the state apparatus ... is the instrument by which one class oppresses another.

it is an instrument for the oppression of antagonistic classes; it is violence and not 'benevolence'." in socialist society, the proletariat must exercise dictatorship over all reactionary classes and allow them only to behave themselves and not to be unruly in word or deed. if things were not so, the revolution would fail, the people would suffer and the country would be conquered. yet, lin piao and company searched for what they needed in the ideological arsenal of the doctrines of confucius and attacked the dictatorship of the proletariat as "not being benevolent". chairman mao long ago refuted the fallacy of the reactionaries, stating: "we definitely do not apply a policy of benevolence to the reactionaries and towards the reactionary activities of the reactionary classes. our policy of benevolence is applied only within the ranks of the people, not beyond them to the reactionaries or to the reactionary activities of reactionary classes." the fact that lin piao and his handful of diehard followers attempted to launch a counter-revolutionary armed coup d'etat and to murder the great leader chairman mao fully reveals that lin piao was a hundred per cent fascist hatchetman and the ferocious enemy of the revolutionary people. we can never apply the policy of benevolence to them.

on the one hand, confucius glibly said that he wanted to "make the people rich" and "benefit the people"; on the other hand, he wanted the labouring people "not to complain of poverty" and to accept enslavement and oppression by the exploiting classes willingly. this shows that his words were deceitful.

the manor of "lord kung, descendant of the sage" had the longest history in china's feudal society. in its prime, the manor occupied nearly 67,000 hectares of land in the five provinces of shantung, hopei, honan, kiangsu and anhwei. according to the investigation made in hungmiao village in chufu county, the whole village had 150 hectares of land before liberation, and the "lord's manor" occupied 96.3 hectares. the village's landlords and rich peasants seized 44.7 hectares of land, while the poor and lower-middle peasants had only 9 hectares, accounting for six per cent of the total.

the manor land was seized from the poor peasants by four methods: granting of land by feudal emperors of various dynasties and, in fact, it was seizure through the action of feudal emperors; plunder and annexation of land in a disguised form when the peasants were on the verge of bankruptcy; seizure of land through the intervention of local officials on the pretext of running schools or making sacrifices to confucius; and forceful seizure of land by the manor directly. according to the "archives of the manor", on the pretext of checking up on the land to be used as sacrifices to confucius,

the manor at one time during the ching dynasty confiscated more than 100 villages covering an area of 21,300 hectares in kiangsu province. this was 36 times the total area originally claimed by the manor.

the manor used extremely vicious methods to exploit the peasants. these included land rent, compulsory "offerings" and corvees, additional acquisitions and forced "presents", usury, and monopoly of markets for tax collection. land rent alone accounted for 50 to 60 per cent of the peasants' harvests.

to support their rotten life, the direct descendants of confucius compelled a number of peasants to make special "offerings" and perform unpaid service. some of the peasants were ordered to provide meat, vegetables, fruit, etc., others to supply luxuries and still others to serve at wedding, burial and sacrificial ceremonies in the manor.

peasants who performed corvees endured tremendous physical suffering. chao feng-yu, an old poor peasant of chiwangkuan village, chufu county, told the following incident: on the 27th day of the 12th moon one year, he and another peasant were sent by the manor with a cart-load of presents to the emperor in peking. it was more than 600 kilometres from chufu to peking and the round trip would take at least a month. but the sum given by the manor would provide them with meals for only 18 days. their legs got swollen and their shoulders became raw from rubbing by the cart's trappings as they pulled the heavy load that long distance. at the end of a day's trip, the trappings, clothes and raw flesh all stuck together and he had to sleep with the trappings on his shoulders. this finally left a permanent crippling scar.

the manor also made a sordid fortune by selling official positions and titles of nobility, a right granted it by the feudal dynasties. those who could afford to buy these positions and titles were as a rule landlords and despots whose money had been extorted from the working people.

the labouring people, who suffered oppression and exploitation by the manor, lived a miserable life. the "archives of the manor" relate cases of "broken and destitute families, selling children, living in utter misery". according to an investigation in hungmiao village, more than 90 of its 110 families worked as tenants of the manor. there was a famine in 1927, but the grain they owed the manor as rent had to be paid in full. failure to do so would bring punishment. as a result, 85 families fled the village to escape famine, over 30 families sold more than 60 children, over 70 people starved to death and 12 entire families died out.

are these facts not enough to show that when confucius advocated "making the people rich" and "benefiting the people", he meant in fact harming and killing the people?

confucius' words about "making the people rich" and "benefiting the people" were part of his programme for ruling the state. it had a distinct class basis and served only the slave-owners.

lin piao, the bourgeois careerist, conspirator, counter-revolutionary double-dealer, traitor and renegade, attempted to restore capitalism in the guise of the confucian precepts of "making the people rich" and "benefiting the people". when his disguise is torn off, it is clear that what lin piao wanted was to make a small handful of overthrown landlords and capitalists rich and benifit the overthrown reactionary ruling class. in other words, they wanted the working class to live once again as beasts of burden and once again suffer exploitation, enslavement and oppression by the landlords, the bourgeoisie and the manor of "lord kung, descendant of the sage".

CARAVAN ART TROUPES

Caravan Art Troupes Grow in Inner Mongolia

(NCNA-English Peking, Feb. 25, 1974)

groups of caravan artists on the inner mongolian grasslands have grown and been consolidated under the guidance of chairman mao's revolutionary line on literature and art during the great proletarian cultural revolution. called "ulanmuchi" in the mongoliar language (mobile red cultural troupe), this kind of art troupe is welcomed by the workers, peasants and herdsmen and soldiers.

now, every city, banner (pastoral areas) or county (agricultural areas) has at least one "ulanmuchi". the artists perform revolutionary theatrical items in factories, mines and villages, travel the vast grasslands and visit frontier outposts the year round.

each caravan troupe is composed of 15 artists mainly worker, peasant and herdsman amateurs. it carries light, simple props and so can give performances almost anywhere. in line with chairman mao's teachings in the "talks at the yenan forum on literature and art", the artists regularly go among the workers, peasants and soldiers and create and present timely revolutionary items that reflect their struggle and life and current political activities.

they are praised as the militant vanguard on the ideological and cultural front.

the caravan troupe of wuchuan county at the foot of taching mountain emerged during the cultural revolution. in 1969, when the news came of soviet revisionist social-imperialism's invasion of china's sacred territory of chenpao island, the members of the troupe were filled with indignation and created the sketch "down with the new czars" which they promptly performed. in close coordination with the main work of the party, the troupe has created and performed more than two hundred items in diverse forms, ensuring that literature and art serve proletarian politics.

the peasants and the herdsmen are scattered on the vast inner mongolian autonomous region. travel is not easy. the literary and art workers in this region discussed how to make proletarian art and literature serve the people. eight staff members of the cultural center of the sunid right banner in 1957 organized themselves into the first caravan art troupe in the autonomous region. they went to the pastoral centres with musical instruments and stage props to teach the people revolutionary songs and help them with their amateur art activities.

the experience of this "ulanmuchi" in carrying out chairman mao's revolutionary line on art and literature quickly bore fruit. many banners and counties followed its example. such troupes perform for several hundred people or even a single person. they often give performances to old people and invalids in their homes or tents.

before the cultural revolution, liu shao-chi, chou yang and company pushed a revisionist line in art and literature and worshipped foreign things and smeared the "ulanmuchi" as "amateurish" in an attempt to stop it. half of the 16 caravan art troupes in the whole region were dissolved in 1962. as for the rest, some were patterned after big troupes, increasing their members to over fifty, buying more instruments, costumes and props and performing full-length plays. these troupes seldom or never went to the mountain areas, outposts and herdsmen's tents, losing all the "ulanmuchi" characteristics.

this sabotage by the revisionist line was strongly resisted by the masses. on hearing that a "ulanmuchi" was to be disbanded, the people of a banner said indignantly: "the 'ulanmuchi' serves us poor and lower-middle peasants and herdsmen. we need it exclamation" many people contributed their savings to the "ulanmuchi" to cover their expenditures. with the people's support, one of the art troupes to be disbanded held together and continued to serve the working people.

keeping to the revolutionary orientations on literature and art charted by chairman mao, these caravan art troupes finally broke through the suppression of the revisionist line on literature and art and sent their representatives to perform in peking in 1964. they had the honour of being received by chairman mao. encouraged and supported by the party central committee and chairman mao, the "ulanmuchi" representatives went to perform in 27 provinces, municipalities and autonomous regions throughout the country in 1965. worker, peasant and soldier audiences liked the items enormously.

the great proletarian cultural revolution has fired the caravan artists with greater revolutionary determination to serve the workers, peasants and soldiers. every year, they spend from six to eight months performing in grassroots units. they create more than eighty per cent of the items on their programme. they have conscientiously learnt from the experience of the revolutionary model stage productions and constantly improved their presentation. some caravan troupes have adapted revolutionary model works into local operas staged in the mongolian language.

party committees at all levels in the inner mongolian autonomous region attach great importance to strengthening the caravan art troupes organizationally and ideologically. the first secretaries of many banner and county party committees personally help the "ulanmuchi". every year since 1970, the autonomous region and various banners have arranged special classes to train caravan artists and held festivals for them. on these occasions, the caravan artists exchange experience in carrying out chairman mao's revolutionary line on literature and art and in criticizing the pernicious influence of the revisionist line. the party committees have also provided conditions for training the caravan artists.

PEST CONTROL

Central China Province Achieves Success in Biological Control of Insect Pests

(NCNA-English Changsha, Feb. 25, 1974)

biological control of insects harmful to farming has made headway in central china's hunan province since the beginning of the great proletarian cultural revolution.

over sixty counties and municipalities last year used dibrachys cavus (tiny golden wasps) and other parasitic egg wasps successfully to destroy insects that affect rice, cotton, oranges and sugar cane. 49 counties bred parasitic egg wasps to control rice leaf rollers on 4,000 hectares of paddies with an extermination rate of well over 70 per cent.

the control of insect populations by using their natural enemies, parasitic organisms, is called biological control. this method saves a great amount of insecticides, reduces production costs and does not pollute the environment.

the province achieved success in the first half of the 1960's in controlling cottony cushion scales by red ladybird beetles and corn stalk borers by a parasitic egg wasp. the party organizations at various levels have made greater efforts to promote this method as part of mass scientific farming since 1966, the year when the great proletarian cultural revolution began. some counties set up biological control research groups which, in cooperation with the poor and lower-middle peasants, experimented with a variety of insect species.

in a number of places, scientific workers and peasants placed in cotton warehouses dibrachys cavus which broke the egg shells of the pink boll worms, a major cotton pest, with their ovipositors and laid eggs in them, thus greatly reducing the damage done by these harmful worms.

local peasants devised many simple ways of biological control of insect pests. the taohuayuan district of taoyuan county mobilized the masses to collect pine caterpillar eggs to serve as hosts for the parasitic wasps. the experimenters put the eggs in plastic bags and sank them into wells for short-term preservation.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Jen-min Jih-pao Editorial: Warm Welcome to President Houari Boumediene

(NCNA-English Peking, Feb. 25, 1974)

today's "people's daily" has an editorial entitled "a warm welcome to president houari boumediene". full text follows:

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, is arriving in peking today for an official visit to china at the invitation of tung pi-wu, acting chairman of the people's republic of china, and chou en-lai, premier of the state council. this is the first visit to china by the head of state of algeria. with sincere and friendly sentiments the chinese people warmly welcome the distinguished algerian guests from across the mediterranean.

the algerian people are a great people. over the past century and more, they have fought courageously to throw off the shackles of colonialism. under the leadership of the national liberation front, the algerian people lit the torch of armed uprising in 1954 and, after more than seven years of valiant fighting, finally ended the colonialist rule and founded the democratic people's republic of algeria. since gaining independence, the algerian people have carried forward their glorious tradition of opposing imperialism and colonialism, made unremitting efforts to safeguard national independence and state sovereignty, liquidate the influence of colonialism and develop the national economy and culture, and made gratifying progress. algeria pursues a foreign policy of non-alignment and resolutely opposes imperialism, colonialism, hegemonism, zionism and racialism. it upholds the militant unity of the arab countries, opposes israeli zionist aggression, and supports the just struggle of arab countries to recover all their occupied territories and that of the palestinian people to restore their national rights. it has put forward the righteous proposal that the "mediterranean belongs to the mediterranean countries" and demanded that the superpowers withdraw their fleets therefrom. it has given energetic support to the national liberation movements and the struggles to safeguard national independence and state sovereignty in asia, africa and latin america, and made persistent efforts and important contributions in promoting and consolidating the unity of the countries of the third world. for all this, it

has won the admiration and praise of the chinese people and people of the asian, african and latin-american countries.

the just struggle of the arab people, including the palestinian people, is developing in depth. they rose last october against israeli zionist aggression, breaking through the state of no war, no peace brought about by the superpowers. this was a vivid manifestation of the mighty strength of the ever awakening arab people, including the palestinian people. although the two superpowers are engaged in intensified and frequent activities in the middle east at present, what they are doing can only serve to reveal their ugly features still further, thereby arousing the arab people, including the palestinian people, in their determination to carry their struggle through to the end. it is absolutely impossible to smother the just cause of the arab people, including the palestinian people.

the growth of the strength of the third world is a sign of the excellent situation in the world at present. in their struggle against hegemonism and power politics, the asian, african and latin american countries have come to perceive more clearly that the two superpowers both want to invade, control and enslave the third world. through their own experiences, the people of the third world countries have come to fully realize that only by unity and joint struggle can they defeat the flagrant schemes of the two superpowers, safeguard national independence and state sovereignty and develop their national economy by self-reliance. presided over by president boumediene, the fourth summit conference of non-aligned countries last year displayed the spirit of unity for struggle of the countries and peoples of the third world. countries want independence, nations want liberation and the people want revolution -- this rising tide of history is surging ahead, and no force can stop it.

algeria and other petroleum-exporting countries have waged a resolute struggle to protect national resources and safeguard state sovereignty and won important victories over the last few years. the superpowers, however, are not reconciled to this. in an uproar of "energy crisis", they are trying every possible means to perpetrate sabotage. the petroleum-exporting countries still have a serious struggle ahead against plunder, exploitation and control. many asian, african and latin american countries that export raw materials are confronted with the same militant task. for this reason, the recent proposal by president boumediene to convene a special session of the u.n. general assembly to discuss problems of raw materials and development drew prompt and wide response. the chinese government and people firmly support the just struggle of the petroleum-exporting countries and join in advocating this proposal of president boumediene's. we are convinced that through unity, cooperation and concerted efforts, the developing countries will win still greater victories in this just struggle.

the people of china and algeria had friendly ties in history. since algeria's independence, the traditional friendship between the two peoples has made encouraging progress. it should be pointed out in particular that algeria has consistently, energetically and steadfastly stood for the restoration of the legitimate rights of the people's republic of china in the united nations. we express our heartfelt thanks for this.

president boumediene's current visit to china is an important event in the annals of china-algeria friendship. we are convinced that the visit will further promote the friendly relations and cooperation between the two countries and the friendship between the two peoples. we sincerely wish president boumediene complete success on his visit to china.

President Boumediene Leaves Lahore for China

(NCNA-English Lahore, Feb. 25, 1974)

his excellency houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, left here this morning by special plane for an official visit to people's republic of china at the invitation of acting chairman tung pi-wu and premier of the state council chou en-lai.

president boumediene was in lahore attending the second islamic summit conference. he was seen off at the airport by pakistan president chaudhry fazal elahi, prime minister zulfikar ali bhutto and high-ranking officers and officials.

President Boumediene Arrives in Peking

(NCNA-English Peking, Feb. 25, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and his party arrived here by special plane this afternoon.

with sincere and friendly feelings, people of the chinese capital gave a warm welcome to the envoys of friendship of the algerian people from across the mediterranean.

president boumediene is on an official visit to china at the invitation of acting chairman tung pi-wu and premier chou en-lai. the distinguished guests were warmly greeted at peking airport by chinese leaders chou en-lai, yeh chien-ying, teng hsiao-ping, chen hsi-lien, wu teh and ngapo ngawang jigme and leading members of the foreign ministry and other departments concerned chi peng-fei, fang yi, li chiang, liu hsiang-ping, hsiao ching-kuang and li ta, as well as several thousand people in the capital.

. the current visit of president houari boumediene to china is a major event in the history of friendship between china and algeria and will certainly strengthen the traditional friendship between the chinese and algerian peoples and the friendly relations and cooperation between the two countries. today, peking's main thoroughfares and the airport were festively bedecked. there were many huge streamers inscribed with slogans reading: "warm welcome to president houari boumediene exclamation" "resolute support for the struggle of the algerian people, the palestinian people and the other arab peoples against israeli zionism exclamation" "long live the friendship between the chinese and algerian peoples exclamation" "long live the great unity of the afro-asian peoples exclamation" and "long live the great unity of the people of the world exclamation" numerous red flags and multi-coloured bunting fluttered in the wind.

at four p.m., president houari boumediene and the other distinguished guests from algeria stepped down from the plane amidst warm applause. chinese leaders went forward and cordially shook hands with them.

a grand welcoming ceremony was held at the airport which flew the national flags of algeria and china. the national anthems of algeria and china were played. accompanied by premier chou en-lai and vice-chairman yeh chien-ying, president houari boumediene reviewed a guard of honour composed of men of the ground, naval and air forces of the chinese people's liberation army, and then made round to meet the welcoming crowds. in a stirring scene, the airport resounded with cheers of "welcome, welcome, a warm welcome exclamation" youngsters waved flowers and coloured streamers and danced in high spirit. the welcomers heartily wished

president boumediene complete success in his visit to china. president boumediene happily waved to the crowds in acknowledgement of the tribute.

present at the airport were:

members of the standing committee of the national people's congress pei shih-chang and lin chiao-chih; and

leading members of government departments, the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries ho ying, ku ming, chung fu-hsiang, yang li-kung, tu hsin-yuan, su chieh, ma jen-hui, liu hsi-yao, wang hai-jung, chao cheng-hung, teng kang, li che-fu, hao liang, ting hsueh-sung, chang chieh and wang hsiao-yi, and chinese ambassador to algeria lin chung.

algerian ambassador to china chaieb taleb-bendiab and diplomatic envoys of various countries to china were present.

Official Members of President Boumediene's Party to China

(NCNA-English Peking, Feb. 25, 1974)

following is the list of the official members of the party to china of houari boumediene, president of the council of revolution and chairman of the council of ministers, of the democratic people's republic of algeria:

abdellaziz bouteflika, member of the council of revolution and minister of foreign affairs;

rabah bitat, minister of state for transport;

ahmed taleb, minister of information and culture;

mohamed benyahia, minister of higher education and scientific research;

mouloud kassim, minister of general education and religious affairs;

chaieb taleb-bendiab, algerian ambassador to china;

smail hamdani, deputy secretary-general at the presidential office;

abdel madjid alahoum, director of protocol at the presidential office;

ahmed houhat, adviser at the presidential office;

mohieddine amimour, adviser and director of information at the presidential office;

m'hamed hadj yala, governor of constantine;

major kamel abderrahim, director at the ministry of national defence;

major rachid ait idir, director at the ministry of national defence;

bouderghouma, national commissioner of the party;

daoud akrouf, general manager of the national construction corporation;

ahmed kesri, national secretary of information of the general union of algerian workers; and

abderrahmane bensid, head of the asian and latin-american division of the ministry of foreign affairs.

Chairman Mao Tsetung Meets President Houari Boumediene and Distinguished Algerian Guests Accompanying Him on His Visit to China

(NCNA-English Peking, Feb. 25, 1974)

chairman mao tsetung met at chungnanhai here this evening houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and eleven officials of the algerian government accompanying him on the visit. they were:

abdellaziz bouteflika, member of the council of revolution and minister of foreign affairs; rabah bitat, minister of state for transport; ahmed taleb, minister of information and culture; mohamed benyahia, minister of higher education and scientific research; mouloud kassim, minister of general education and religious affairs; chaieb taleb-bendiab, algerian ambassador to china; smail hamdani, deputy secretary-general at the presidential office; abdel madjid alahoum, director of protocol at the presidential office; ahmed houhat, adviser at the presidential office; dr. mohieddine amimour, adviser and director of information at the presidential office; and m'hamed hadj yala, governor of constantine.

chairman mao shook hands with the algerian friends coming from the coast of the mediterranean sea. he then had a wide-ranging exchange of views with president houari boumediene and foreign minister abdellaziz bouteflika on questions of common concern in a cordial and friendly atmosphere.

present at the meeting were premier chou en-lai, vice-chairman wang hung-wen, assistant foreign minister wang hai-jung and chi tsung-hua, lo hsu, li liu-ken and tang wen-sheng.

Premier Chou En-lai, President Boumediene Hold Talks in Peking

(NCNA-English Peking, Feb. 25, 1974)

chou en-lai, premier of the state council, and houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, held talks in a cordial and friendly atmosphere here this evening.

taking part in the talks on the algerian side were abdellaziz bouteflika, rabah bitat, ahmed taleb, mohamed benyahia, mouloud kassim, chaieb taleb-bendiab, smail hamdani, ahmed houhat, mohieddine amimour and m'hamed hadj yala.

taking part in the talks on the chinese side were teng hsiao-ping, chi peng-fei, fang yi, li chiang, ho ying, li ta, tsao ke-chiang, wang pu-ching, chu chuan-hsien, lin chung, li chiao, li sung-ling, fan chung, li liu-ken, lo hsu, chi tsung-hua, yang kuei-jung and lien cheng-pao.

CHINA AND GUYANA

Chinese Acrobatic Troupe Gives Performance on Guyana's National Day

(NCNA-English Georgetown, Feb. 23, 1974)

the wuhan acrobatic troupe of china gave a performance at the national park here today on the occasion of the fourth anniversary of the founding of the cooperative republic of guyana.

prime minister and mrs. forbes burnham watched the performance in the company of minister of information and culture shirley field-ridley, chinese ambassador wang chan-yuan and leader of the acrobatic troupe shen tsien.

when prime minister and mrs. burnham arrived at the site of the show, the whole audience rose and warmly applauded. then the band played the national anthems of guyana and china.

among the ten thousand spectators were minister of cooperatives and national mobilisation hamilton green, minister of economic development kenneth king and his wife, parliament speaker sase narain and other high officials as well as prominent personages.

the chinese acrobatics was warmly received by the audience. some of the items drew prolonged applause.

at the end of the performance, prime minister and mrs. burnham mounted the stage in the company of minister field-ridley, ambassador wang chan-yuan and leader of the troupe shen tsien. they shook hands with the chinese artistes, congratulating them on the success of the performance, and posed photographs with them.

CHINA AND KOREA

Korean Charge d'Affaires A.I. Holds Photo Exhibition and Film Show in Peking

(NCNA-English Peking, Feb. 25, 1974)

li jae pil, [illegible] charge d'affaires ad interim of the embassy of the democratic people's republic of korea in china, held a photo exhibition and a film show at the embassy here this evening on the occasion of the tenth anniversary of the publication of the korean people's great leader president kim il sung's "theses on the socialist rural question in our country".

attending were chinese vice-minister han nien-lung of foreign affairs and vice-minister liang chang-wu of agriculture and forestry, and leading members of other departments concerned. the korean documentary film "country of orchards" was shown.

Peking Press Conference Condemns Pak Jung Hi Clique's Provocations

(NCNA-English Peking, Feb. 25, 1974)

li jae pil, charge d'affaires ad interim of the korean embassy in peking, gave a press conference at the embassy this morning, strongly denouncing the pak jung hi puppet clique for sending a spy ship to intrude into the territorial waters of the democratic people's republic of korea and carry out espionage and provocative activities.

li jae pil pointed out that this act of the pak jung hi clique was a grave hostile act to all korean people. it was part of its sinister plot to divert the target of attack of the south korean people in their struggle against the pak jung hi fascist clique, to extricate itself from worsening internal crisis, to agitate for a test of strength between the northern and the southern part of korea, to hatch the plot of "two koreas" and perpetuate the division of the nation. it once again exposed the bellicose features of the pak jung hi clique.

the journalists at the press conference were given copies of a written confession given to a korean department concerned by pak jong ju, captain of the south korean spy ship "suwon-33" captured by the navy of the korean people's army on february 15.

CHINA AND RHODESIA

Delegation of Zimbabwe African National Union Feted in Peking

(NCNA-English Peking, Feb. 25, 1974)

yang chi, vice-president of the chinese people's association for friendship with foreign countries, gave a banquet here this evening in honour of the delegation of the zimbabwe african national union led by h.w. chitepo, chairman of the union's supreme council. yang chi had a friendly conversation with the guests.

the five-member delegation arrived in peking on february 23 at the invitation of the chinese people's association for friendship with foreign countries.

CHINA AND ZAMBIA

President K.D. Kaunda Visits Linhsien Hsien

(NCNA-English Chengchow, Feb. 25, 1974)

k.d. kaunda, president of the republic of zambia, madame b. kaunda and other distinguished zambian guests arrived in linhsien county of the central china province of honan by special train from peking this morning for a visit to the well-known "red flag canal". they were being accompanied by vice-premier li hsien-nien and his wife lin chia-mei, and vice-minister of agriculture and forestry hao chung-shih.

upon their arrival, the distinguished guests were accorded a rousing welcome by keng chi-chang, vice-chairman of the honan provincial revolutionary committee, yang kuei, chairman of the linhsien county revolutionary committee, and other leading members of the honan provincial, anyang administrative regional and linhsien county revolutionary committees, as well as representatives of outstanding peasants who had worked on the "red flag canal" project. more than one thousand poor and lower-middle peasants at the railway station beat drums and gongs, played sona, a traditional chinese wind instrument, and sang and danced to express the linhsien people's friendship for the zambian guests.

linhsien county is one of china's advanced units in learning from tachai, national pace-setter in socialist agriculture. the visitors were told how the local people, under the guidance of chairman mao's revolutionary line, had worked hard for ten years to complete a 1,500-kilometre-

long canal girdling the rugged taihang mountains. the canal leads water from the changho river in neighbouring shansi province to irrigate the arid land of linhsien county, turning the once poor mountainous area into a prosperous socialist one.

despite their long train trip, president and madame kaunda drove to the trunk ditch of the canal shortly after their arrival at linhsien county. in high spirits, they climbed the mountain to see the hill-girdling irrigation ditches and the key project of the canal -- "chingnien tunnel", 616 metres long, five metres high and 6.2 metres wide. yang kuei, told president kaunda that the tunnel was dug by more than three hundred young people in a year and more after overcoming numerous difficulties. the zambian president praised the revolutionary spirit of the young people, saying "it is fantastic exclamation" they were photographed at the entrance of the tunnel together with their chinese friends.

on his way to a water diversion project, president kaunda saw commune members building a dam to divert a river and reclaim land. president kaunda and other distinguished zambian guests alighted from their cars and, together with vice-premier li hsien-nien, went to work alongside the commune members. the commune members clapped their hands and thanked the distinguished zambian guests for helping them in their work to transform linhsien county.

the distinguished zambian guests visited in the afternoon the taoyuan aqueduct and hydro-electric power stations on the "red flag canal". later they visited the tungfanghung machinery plant and were warmly received by the workers and cadres.

the tungfanghung machinery plant was established on the basis of a handicraft group formed by five emancipated peasants in 1948. the factory workers have persisted in the orientation of serving agriculture. by self-reliance, they introduced technical innovations and produced many kinds of small farm machines. at the end of the visit, president kaunda praised the plant for having done a good job.

the distinguished guests warmly praised the revolutionary spirit of the linhsien people in transforming nature.

president kaunda said: "the people in linhsien county interpreted effectively the teaching of chairman mao. we have seen here your canal high in hills and mountains. we have seen the water of a great river controlled and used effectively for the interest of the people. this is a great achievement by any standard."

the revolutionary committee of the county gave a banquet in honour of the distinguished zambian guests. a film on the "red flag canal" was shown for the guests.

SURVEY OF CHINA MAINLAND PRESS

March 8, 1974 No. 5568

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

Propagation of the Theory of "Innate Genius" Could Not Save Lin Piao's Life

by

Hsu Pan-chung (徐盘忠),
political instructor

(Peking Jen-min Jih-pao, February 9, 1974)

The renegade and traitor Lin Piao vigorously created counter-revolutionary public opinion so as to topple the dictatorship of the proletariat and restore capitalism. The "theory of innate genius" advocated by Confucius--the founder of idealism in China, was a warning shot of Lin Piao's conspiracy to usurp Party leadership and seize power.

Confucius spread the notion that there were sages who were "born with knowledge" ("Chi-shih" in Confucian Analects) and believed that there were some people who possessed innate knowledge when they were born. Mencius inherited the teaching of Confucius and advocated that there was "intuitive knowledge" "possessed without the exercise of thought" and "intuitive ability" "possessed without having been acquired by learning." ("Chin-hsin" in the Works of Mencius) He was of the opinion that men's knowledge and ability were innate and need not be acquired through post-natal studies and practice. Lin Piao, the out-and-out disciple of Confucius, was even more shameless in saying, "I've got a good head, different from others. It's specially clever. What can I do? It came from my parents." Confucius regarded himself a "sage" and Lin Piao called himself a great man "by birth." It can be seen clearly from this that notwithstanding a lapse of over 2,000 years, these two reactionaries had the same reactionary ideological system and sinister features.

Where do man's knowledge and ability come from? Marxism holds that "the standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge." All knowledge and talent can only be acquired from the practice of struggle for production, class struggle and scientific experiment in society.

In March last year, our superiors gave our company the task of rebuilding the barracks. At that time, there was not a single carpenter or bricklayer in the whole company. However, practice gives rise to true knowledge. Under the guidance of the old workers, we constantly studied and repeatedly practiced. When it did not work this time, we tried again next time. When we failed, we summed up the lessons obtained and tried once again. Soon afterward, a considerable number of comrades have mastered the general techniques of the carpenters and bricklayers. Through rebuilding the barracks, we understand that provided that we seriously study and dare to practice, we can come to know what we have not known before and can do what we have not been able to do.

Economic development is like this, and class struggle in the ideological and political spheres is also like this. In this struggle to criticize Lin Piao and Confucius, as long as we understand that the criticism of Confucius is an important component of the criticism of Lin Piao and represents an acute class struggle and two-line struggle, we can emancipate our minds, abolish superstition, advance amidst difficulties, attack Confucius and Lin Piao by both mouth and pen and declare war against them.

Fighter Wu Chang-lu had only a low level of education when he was enlisted. In this great criticism, he picked up his pen for use as weapon to fight against the ways of Confucius and Mencius. He got up early and retired late, and whenever he did not understand, he asked the others. Eventually, he produced the rough draft of an essay of criticism.

Both the development of history and our practice prove that "born with knowledge" advocated by Confucius and Mencius and "innate genius" propagated by Lin Piao are all nonsense and deceitful words. Our fighters who are armed with Mao Tse-tung's thought definitely will not be hoodwinked by them.

Why did Confucius and his disciple Lin Piao enthusiastically advocate the idealist "theory of innate genius"? This can be better answered by their own confession. Mencius had boasted of himself, "If Heaven wishes the empire to enjoy tranquillity and good order, who is there besides me to bring it about?" ("Kung Sun-ch'ou," Part II in Works of Mencius) and was of the opinion that "no one could bring order to the empire besides him." Wasn't this exactly what Lin Piao dreamed of day and night? He called himself "genius" and compared himself to "the celestial horse" and even regarded himself as "the most eminent among men" and a "superman." He frenziedly claimed that he was "a celestial horse that tours the sky lone." He conspired to usurp Party leadership and seize power and vainly attempted to carry out dictatorial rule.

The fighters have aptly said in their criticism, "Lin Piao said that he had a head different from others. This is quite true, because his mind was

crammed with the ways of Confucius and Mencius and he only thought of how to topple the dictatorship of the proletariat and restore capitalism. We have armed our brains with Marxism-Leninism-Mao Tse-tung's thought and what we think about is how to consolidate the dictatorship of the proletariat and prevent a capitalist restoration. We are naturally different from and in no way like him."

The dialectics of history is ruthless. Confucius and his disciple Lin Piao both failed in the end. No matter how vigorously they publicized "innate genius" and called themselves "sages," they could not save their lives.

* * *

"Restraining Oneself and Restoring Propriety" Can Only Court Self-Destruction

by

Hu Lan-erh (胡兰儿),
a fighter of the third squad

(Peking Jen-min Jih-pao, February 9, 1974)

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao made Confucius' "restraining oneself and restoring propriety" a maxim for himself and his sworn confederates. Within three months, he wrote again and again scrolls bearing the words, "Of all things, this is the most important: to restrain oneself and restore propriety."

Actually, what kind of trash is "restraining oneself and restoring propriety"? Why did Lin Piao cherish it as a treasure?

"Restraining oneself and restoring propriety" was a counter-revolutionary program put forward by Confucius more than 2,000 years ago to restore the slavery system. The aim of so-called "restraining oneself" was to make people use the "rites of Chou" to restrain their words and deeds. At that time, it was for warning the newly emerging landlord class and the slaves not to "offend against their superior and stir up confusion" and overthrow the reactionary rule of the slave-owner class. The so-called "restoration of propriety" was a vain attempt to restore the social order of Western Chou under the rule of the slave owners and prop up once again the dying slave-owner class, so that they could continue their brutal oppression and exploitation of the slaves.

More than 2,000 years later, Lin Piao picked up the tattered banner of "restraining oneself and restoring propriety" from the Confucian garbage heap and frantically waved it. There was nothing strange in this connection.

As Chairman Mao has pointed out, "The imperialists and domestic reactionaries will certainly not take their defeat lying down and they will struggle to the last ditch. After there is peace and order throughout the country, they will still engage in sabotage and create disturbances in various ways and will try every day and every minute to stage a comeback. This is inevitable and beyond all doubt...." Looking back over the post-liberation events, we can see that the overthrown landlord and bourgeois classes have never stopped attacking us. Over the brief period of more than 20 years, we have already experienced many struggles between restoration and counter-restoration.

Lin Piao was the agent of the landlord and bourgeois classes who frantically jumped out to attack the dictatorship of the proletariat. He maliciously condemned the dictatorship of the proletariat and publicized the reactionary theme that "the present is not as good as the past." He constantly bore in mind the lost "paradise" of the landlord and bourgeois classes. Day and night he racked his brain for a way to topple the dictatorship of the proletariat and he constantly dreamed of turning back the wheel of history. In order to carry

out restoration and turn back the wheel of history, it was necessary for him to imitate the reactionary political line of Confucius and seek help from the reactionary ideological system of the ways of Confucius and Mencius. Therefore, it was logical that he should bring forth this counter-revolutionary tattered banner of "restraining oneself and restoring propriety" advocated by Confucius. From the great haste of Lin Piao in calling for "restraining oneself and restoring propriety," we can see the hideous face of this disciple of Confucius and the deathbed struggle of the overthrown reactionary class at the time when history was making headway in society.

Our reply to Lin Piao's call for "restraining oneself and restoring propriety" is that: This is no thoroughfare! We know very well that if Lin Piao's conspiracy of "restraining oneself and restoring propriety" had succeeded, the broad masses of our working people would have to return to the abyss of suffering before the liberation, with the landlord and bourgeois classes once again riding roughshod over us. Before liberation, every family of our working people had its history of misery! At that time, under the rule of the landlords and comprador-capitalists, the working people suffered from both cold and hunger. They were oppressed and had to toil all their lives for subsistence, but they never had an ample meal. They struggled all the year round at death's door and all day long they suffered in a hell on earth. In the old society, the poor people were worse off than a dog in an influential family! In wildly clamoring for "restraining oneself and restoring propriety," Lin Piao wanted us working people to live once again like beasts of burden. This can never be done! The revolutionary torrent of the proletariat cannot be stemmed. "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." More than 2,000 years ago, the practice of restoration by Confucius began as a farce, but ended in tragedy. In the present day, the counter-revolutionary restoration launched by his disciple Lin Piao has also come to the same end--destruction!

* * *

Lay Bare the Reactionary Essence of "Benevolent Government"

by

Chen Wen-chung (陈文忠),
fighter of the first squad

(Peking Jen-min Jih-pao, February 9, 1974)

Confucius, a stubborn champion for the slavery system on the decline vigorously spread honeyed words, such as, "exercise of government by means of virtue" and "killing is not necessary," so as to deceive the people and suppress the slave insurrection. Mencius also talked nonsense saying, "When one by force subdues men, they do not submit to him in heart....When one subdues men by virtue, in their hearts' core, they are pleased and sincerely submit." Lin Piao, the out-and-out disciple of Confucius understood clearly these teachings of his "forefathers." On the day when the armymen and civilians throughout the country joyously celebrated the 20th anniversary of the founding of the People's Republic of China, renegade and traitor Lin Piao hid in a dark corner and wrote a scroll bearing the words, "Those who rely on virtue will thrive and those who rely on force will perish" to curse the dictatorship of the proletariat. This was a great exposure of his counter-revolutionary nature!

What "benevolent government" and "reliance on virtue"! There has never been any class-transcending "benevolence, righteousness and ethics." Though Lin Piao, Confucius and Mencius brought out such high-sounding words as "benevolence and love," "loyalty and forbearance," they could not hoodwink the working people in the least.

Turning through the history of class struggle in the past thousands of years, which reactionary class had exercised "benevolent government" and practiced "magnanimity" to the revolutionaries and working people? There was absolutely none. Confucius never opened his mouth without mentioning "benevolence" and "virtue," but as soon as he became the Minister of Crime in the Lu State, he killed Shao Cheng Mao, the reformer. When he heard that the slaves rose up in insurrection, he stared angrily and frenziedly cried, "They must be rectified with severity!" Didn't Tseng Kuo-fan, the hangman who asserted that "benevolence is the key link" frantically hack down the Tai-p'ing T'ien-kuo insurgent troops with his steel sword which was dripping with blood? Didn't Chiang Kai-shek also take Confucius' "eight virtues" as the "soul of the Party" and the "soul of the nation"? But, right under his flag of "the blue sky and white sun," how many working people were brutally killed and how many outstanding men and women of China lay in pools of blood! In the luxurious manor of the big landlord Liu Wen-ts'ai, there was also a tablet inscribed with the word "magnanimity," but right behind the tablet, he set up his own law court, water dungeon and cucking-stool which were stained with the blood of innumerable poor peasants.

All ravens in the world are black, and in the old society, all rich people were unkind! Take our family for example: My grandfather's whole family worked for the landlord all the year round, but they fed on bran and vegetables and

lived in the house provided by the landlord to guard his ancestors' graves. No sooner my father reached manhood, a landlord led Kuomintang reactionaries to pressgang him. My father ran away. The reactionaries took my grandfather instead and tortured him to death in prison. It was not until the people's armed forces led by Chairman Mao and the Communist Party had overthrown Chiang Kai-shek that my family was delivered from misery. Look! All the reactionary classes sanguinarily suppressed us working people in this way despite their shouts about "benevolent government" and "killing is not necessary." This kind of "virtue" is the virtue of the reactionary class and a man-eating virtue. It is a figleaf covering their brutal rule!

As required by his counter-revolutionary plot, renegade and traitor Lin Piao once again put up the signboard of "benevolent government." On the one hand, this conspirator who represented the landlord and bourgeois classes loudly clamored for "reliance on virtue," but on the other hand, he killed people. The counter-revolutionary coup d'etat entitled "Outline of Project '571'" lurking with danger everywhere fully revealed that the "virtue" which he relied on sought to give the overthrown landlords, rich peasants, counter-revolutionaries, evil elements and Rightists "political emancipation without exception" and once again help these fellows mount the stage. The "virtue" he relied on sought to bring about "a sudden change by violence" in the dictatorship of the proletariat, turn China into the colony of Soviet revisionist social-imperialism and ask us working people to return once again to the semi-feudal and semi-colonial old society. This is the true look of "those who thrive through reliance on virtue."

Chairman Mao says, "We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes." Our reply to the reactionaries who advocate "benevolent government" in the vain attempt to topple the dictatorship of the proletariat can only be: tit for tat and tooth for tooth! Innumerable facts show that revolutionary violence is the motivating force pushing the social history forward, and "the midwife to help every old society give birth to a new society." Lin Piao condemned violent revolution with the ways of Confucius and Mencius, attacked the basic principles of Marxism-Leninism and created public opinion for restoring capitalism. All this could only show that he was the sworn enemy of the dictatorship of the proletariat. We must support whatever the enemy opposes. We must firmly bear in mind the Party's basic line and policies, grasp tightly the guns in our hands and resolutely defend the dictatorship of the proletariat.

* * *

In Teaching His Son To Revere Confucius and Study the Classics, Lin Piao Dreamt of Setting Up a Hereditary Dynasty of the Lin Family

by

Yu Shih-t'ien (俞 世 田), leader of the third platoon

and

Chang Chung-ming (张忠明), leader of the fourth platoon

(Peking Jen-min Jih-pao, February 9, 1974)

The bourgeois careerist and conspirator Lin Piao followed the footsteps of the reactionaries throughout the ages and energetically hatched the criminal plot of "the son inheriting from his father," in a vain attempt to restore capitalism and establish the feudal-fascist hereditary dynasty of the Lin family. In order to attain his counter-revolutionary goal, he deliberately taught his son to revere Confucius and study the classics and asked his fascist son to "foster the spirit of studying diligently so that the leather thougs binding the wooden strips are worn out three times." He also painstakingly "copied" the "teachings" of the leaders of slave-owners for his son, painstakingly gave him the "epigrams" in the doctrines of Confucius and Mencius and vigorously crammed into his head the decadent thoughts of the slave-owning aristocrats. For instance, he personally copied the testament made by Emperor Wu of the Chou Dynasty on his deathbed to pass on the experience of a ruler to his won--"...one must be resolute but at the same time humble; one must be patient but at the same time persistent...this is the way. Therefore, one thrives if one's sense of righteousness prevails over one's personal desires, but perishes if one's desires prevail over one's sense of righteousness. One prospers if one is respectful and not negligent, but one falls when one is negligent and disrespectful"--and hung it on the middle wall in the office of his fascist son for use as "a maxim." This fully exposed Lin Piao's wolfish ambition of establishing a feudal-fascist hereditary dynasty of the Lin family.

Emperor Wu of Chou was the leader of the slave-owning aristocrats. His so-called "will" was an extremely reactionary stratagem for "ruling people" and "ruling the country" adopted by the slave-owning class to exploit and oppress the slave class. Take for instance, "one thrives if one's sense of righteousness prevails over one's personal desires." When laid bare, it is trash similar to "restraining oneself and restoring propriety." What a "prosperity when righteousness prevails over desires"! It sought nothing more than to make the words and deeds of all people to conform to the basic interests of the slave-owner class, and to use so-called "propriety" to restrain their own desires and actions. It required the slaves of the time to obey unconditionally the slave-owners in every word and deed, without "offending against their superiors, stirring up confusion" or rising in insurrection against the slave owners. The other sentences were similarly permeated with the reactionary thoughts of the slave-owning aristocrats and for propagating the ways of oppression, exploitation and government adopted by the slave-owning aristocrats.

Lin Piao compared himself to Emperor Wen of Chou and his son to Emperor Wu of Chou and passed on the jargon of Emperor Wen to his son. His frantic counter-revolutionary ambition was very obvious! What deserves our attention is that this item copied by Lin Piao to teach his son was hung up on the middle wall in his son's office. This was to ask his fascist son to check himself against it every day and examine it every day, and not to forget the restoration of capitalism for a single moment.

In Lin Piao's eyes, the restoration of capitalism was the greatest matter among all things. Therefore, he asked his son to think and act in terms of the basic interest of the landlord and bourgeois classes. He admonished his son, "One falls if one is negligent and disrespectful." The criminal plot to restore capitalism could never be neglected. If it were neglected, the conspiracy would never succeed and would suffer tragic defeat. Therefore, "the sword must be sharpened" at all times and the orientation detected in order to bring about success. But there also could not be any immature exposure. In order to bring into reality the counter-revolutionary frantic ambition, the desire for restoration must be great and the counter-revolutionary aspiration must be far-reaching. One should stay calm when suddenly insulted. One should not lose one's temper even when unreasonably insulted, should exercise "forbearance" for the time being. Look! Lin Piao's instructions to his son embodied his malicious counter-revolutionary aim as well as his crafty counter-revolutionary tactics. How malicious and vicious they were! In short, Lin Piao vainly attempted to "teach his son to be great," and required this fascist element to bring into full play the restoration spirit of Confucius and Mencius, master their restoration strategy, vigorously carry out shameless plots for counter-revolutionary restoration, and render efforts toward establishing the feudal fascist hereditary dynasty of the Lin family.

Chairman Mao points out, "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." Ours is a great socialist country under the dictatorship of the proletariat and it represents the basic interests of the proletariat and the broad masses of working people. The nature of political power in our country and the fascist hereditary dynasty which Lin Piao hoped to establish are as incompatible with each other as water is with fire. We working people hate Lin Piao's deceitful talk about "the son inheriting from his father" like the plague. Lin Piao vainly attempted to prop up once again the overthrown landlord and bourgeois classes. This is only a pipe dream! "His plans were too intricate and had ruined his life." In the past, Lin Piao taught his son to revere Confucius and study the classics in the dream to establish the "Lin Empire." How arrogant he was! Now, he, his fascist son and their ways of Confucius and Mencius have been swept by the broad masses of the people onto the garbage heap of history and have become dog droppings spurned by men.

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LU HSÜN ON WORSHIP OF CONFUCIUS AND READING OF CLASSICS

Confucius Is a Model for Reactionaries of All Ages

- impressions after reading Lu Hsün's "'Reading Classics' in the 14th year [of the Republic of China]"

by

Fang Chieh (方 杰)

(Peking Jen-min Jih-pao, February 3, 1974)

Lu Hsün's article "'Reading Classics' in the 14th Year[of the Republic of China]" was a manifesto for denouncing Confucius written in 1925. In this article, Lu Hsün laid bare the hypocritical teachings of those advocating the restoration of the old order and exposed the reactionary essence of their "dignified looking" proposals. A re-study of this article is highly beneficial to raising our consciousness in criticizing Lin Piao and Confucius.

Confucius, this reactionary thinker of the slave-owner class on the decline living more than 2,000 years ago, has long physically decayed and decomposed into nothingness. But it is not an accidental phenomenon that for hundreds and thousands of years all reactionaries have been in a scramble to worship his dead soul and advocate the reading of his classics. The Confucian school has traditionally been the ideological root cause of all the darkest counter-revolutionary forces. All reactionaries at home and abroad and the chieftains of various opportunist lines are worshippers of Confucius. From the reactionary feudal emperors and ministers to the reactionary warlords, from the autocratic ruler and public enemy Chiang Kai-shek to Liu Shao-ch'i, Lin Piao and other swindlers, from the Japanese reactionaries to the Soviet revisionist renegade clique, all generations true to the "conventions handed down from their ancestors" have frenziedly clamored for "worshipping Confucius and reading the classics." These flies all seek to draw the most filthy trash from that stinking garbage heap to strengthen themselves and poison the people.

Dictated by his exploiting-class nature, the bourgeois careerist Lin Piao especially bowed and knelt in worship of Confucius and sang with a husky voice a new hymn in his honor. He took the doctrines of Confucius and Mencius as a reactionary ideological weapon for usurping Party leadership and seizing power and restoring capitalism. He also copied himself the testament made before death by Emperor Wen of the Chou Dynasty, head of the slave owners, to pass on his experience as a ruler to his son Emperor Wu. Lin Piao taught his son to worship Confucius and read the classics, and dreamed of establishing a hereditary dynasty of the Lin family. While Confucius sought to restore the slavery system, Lin Piao wanted to subvert the proletarian dictatorship and restore capitalism.

Lu Hsün most thoroughly exposed and criticized the dirty underhand tricks of those who worshipped Confucius and read the classics. He told us that the aim of worshipping Confucius and studying the classics served two wonderful purposes:

First, to worship Confucius and read the classics was "the way to success."

It turned out that Confucius was himself an old political swindler worthy of being described as a model for the reactionaries of all ages. He was good at "seeking advantages for himself, cheating and fawning," a master in making use of intrigues and plots to "win success." And these "most ingenious tricks are all recorded in the classics." Therefore, Confucius had his worshippers and the classics had their readers. In his "'Reading Classics' in the 14th Year of the Republic of China," Lu Hsün exposed this kind of "most ingenious trick."

One was known as "calling on someone when he is busy." A man called Yang Huo wanted Confucius to come to see him, but Confucius was loath to do so. Yang Huo therefore sent him a cooked piglet in the hope that Confucius would call at his home to express thanks. But after receiving the piglet, Confucius was still reluctant to see Yang Huo, but he had to go to thank him. Therefore, he made inquiries beforehand and called on Yang Huo when he was not in. It really showed that he was able not to violate the rules of propriety of his own making. After eating another's piglet, he could stay elegant and courteous without seeing the other party! This "greatest sage and ancient teacher" was really a master in cheating with unfathomable ingenuity. Another was known as "loading with gifts when going to another state." Mencius, another important representative of the Confucian school of thought, said that Confucius felt anxious and uneasy after he was not in the employ of a monarch for three months, and he always brought along first-meeting gifts to seek employment from the monarch of another state. It was said that such gifts were as indispensable as tools were to a peasant, and that this way of doing thing was compatible with propriety. This careerist who was so obsessed with an official career was really an expert in finding the "way to success." He probably could be considered as a pioneer in the practice of bribery to obtain an official post. What he used to practice was also recorded in the classics and became the confession of this conspirator specialized in handling things tactfully.

Of these two episodes, one is recorded in the Confucian Analects and the other in the Works of Mencius. Credit should be given to those who worshipped Confucius and read the classics for recording these episodes in black and white. What could the followers of the Confucian school in ancient and modern times say in defense? "A mouth emitting an eloquent flow of talk about benevolence, righteousness, propriety and virtue and a mind bursting with the thoughts of a robber or a harlot"--this is "Prince Wen Hsüan, the greatest sage of great accomplishment." Therefore, how could those yearning for "success" at home and abroad in all ages not be fascinated by the artful play of these "ingenious tricks"?

Lu Hsün said, "I can't see what the conscience of those who read the classics is like but I feel they are generally wise and their wisdom is derived from the classics and ancient writings." Lin Piao and company were just this kind of "wise people." They deeply understood that in order to bring about restoration, they had to seek from Confucius and the classics the "way to success." Because of their "wisdom," it was not difficult for them to find the way. As Lu Hsün had

said, "Just a bit of reading will tell one how to muddle along, survive, fawn, act tactfully to achieve selfish ends and grab a good reputation by laying claim to playing fair and square." To find success, they should prove capable of "saying something nice to your face and stabbing you behind your back." To win success, they were willing to enter the service of Soviet revisionism and become traitors. They knew the essence of the Confucian school of thought inside out and have its intricacies at their fingertips. In intriguing and conspiring, they were really able to surpass their teachers. But an intrigue cannot always face the sun. Not long afterward, Lin Piao and company ended up with getting burnt like those playing with fire and became a pile of dog excreta spurned by mankind like their ancient ancestor Confucius.

Second, the worship of Confucius and the reading of classics had to "play certain acrobatic performances."

Numerous acrobatic performances of this kind had been played by many reactionaries in history. As Lu Hsün had pointed out, "The worship of Confucius, the honoring of Confucian scholars and the classics and the restoration of the old order had a long history. The emperors and ministers always adopted one of them. They either 'let filial piety be the rule in the empire' or 'let loyalty be the guide to the empire' and also 'gave encouragement to the practice of chastity in the empire." For over 2,000 years, many reactionary rulers all along carried out their obscurantist policy through worshipping Confucius and reading the classics so as to uphold their reactionary rule. Today, there are still people playing acrobatic performances of this kind, but in differnt ways.

Lin Piao and company have vehemently denounced Chin Shih Huang for "burning books and burying Confucian scholars alive," and advocated the worship of Confucius and the reading of classics. They are prompted by the aim of using idealist transcendentalism, such as "heavenly mandate," "born with knowledge," etc., to hoodwink the people so as to enable a "genius" like Lin Piao to restore capitalism; and the aim of using the theory of human nature of the exploiting classes represented by "benevolence" and "loyalty and forbearance" to benumb the people and let all monsters and demons break out into the open. The Soviet revisionist renegade clique has also joined in to play the Chinese traditional acrobatic performances by cursing our criticism of Confucius and bowing to and saluting the tablet of Confucius in the hope that Confucius would come to its help. A variety of acrobatic performances of this kind have been staged, but the same knack has been followed in all of them. Starting from the interests of the exploiting classes, they have tried to put once again heavy spiritual fetters on the Chinese people and to turn them into lambs that "observe all rules and regulations and are neither boisterous nor uproarious." But an acrobatic performance is after all what it is. It can't prevent the giant wheel of history from rolling forward.

Class-struggle experience tells us that the bourgeoisie whose political power has been forfeited and whose economic foundation has been destroyed are bound to try its utmost to occupy this "hereditary realm" of ideology, so as to corrupt the masses and restore capitalism. It can be stated with conviction that "the way to success" will still find its followers and the "acrobatic performances" will still be played by some people in the future as they do at present.

The influence of Confucius' reactionary thinking is still felt, and our struggle to cleanse the ideological sphere of such rubbish will be a long-drawn out one. We must recognize the great significance of the struggle to criticize Lin Piao and Confucius. Let us learn from Lu Hsün his thoroughgoing revolutionary spirit in criticizing the worship of Confucius and the reading of classics, be revolutionary fighters to charge ahead and take enemy positions in the struggle to criticize Lin Piao and Confucius and go boldly ahead to guard against capitalist restoration and consolidate the proletarian dictatorship.

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LIN PIAO'S ATTACK ON CH'IN SHIH HUANG

Hung-ch'i Article: Why Lin Piao Hated Ch'in Shih Huang

(NCNA-English Peking, Feb. 26, 1974)

the journal "red flag" (issue no. 12, 1973) has an article "why lin piao hated chin shih huang" (first emperor of the chin dynasty) by three worker-peasant-soldier students of the faculty of history of the central china teachers' college. using the marxist class viewpoint and method of class analysis, the article makes a correct appraisal of chin shih huang's forward-looking approach to social change and the important measures he adopted. it points out that lin piao's attack on chin shih huang stemmed from his opposition to advance, revolution and revolutionary violence and his attempt to restore capitalism. the article says:

the spring and autumn period and the period of the warring states were times of enormous change in china, marked by the superseding of slavery by feudalism. slave uprisings pounded against the moribund system of slavery. taking advantage of this class struggle of slaves against slave-owners, the new emerging landlord class was becoming stronger and began to seize political power step by step in all parts of china. it was carrying out feudal social reform to replace the slave-owning system. going along with this historical trend, chin shih huang founded the first unified feudal state in china. he upheld the legalists and opposed the confucians, and advocated reforms against returning to the old. he enforced a number of important reforms in the political, cultural and other fields of the superstructure to conform to the feudal economic base. he was an expert in laying more stress on the present than on the past.

after conquering the six states, chin shih huang adopted the proposal of li szu, a representative of the legalist school, and established the prefectural system that was conducive to the social development and the unification of china. he abrogated the hereditary system of the slave-owning aristocrats and the social order of fiefdoms handed down from the times of slavery and centralized the most important power, thus absorbing all big and small independent kingdoms. as chairman mao points out: the country "became autocratic and centralized after the first chin emperor unified china."

to consolidate this autocratic and centralized system and the unification of the nation, chin shih huang made ownership of land by the landlord class legal throughout the country and abrogated the diverse laws of the six eastern states, thus dealing further blows at the slave-owning class which tried to stage a come-back. he

also unified the system of weights and measures, the money system, the carriage gage and the written language. china henceforth had by and large a uniform political, economic and cultural system, which was the basis of china's autocratic and centralized feudal state.

chin shih huang's major reforms had a long impact on china's history. but there has been a struggle between two social forces and two political tendencies over the past two thousand years and more around the question of chin shih huang's role in history. the struggle is in fact a struggle between making changes or keeping to past practices, between progress and reaction. there are no reactionaries who hang on to the past who do not slander chin shih huang. revering confucius and condemning chin shih huang is an important method they employ to oppose social change in favour of conservatism, to oppose progress in favour of retrogression.

taking over the mantle of all reactionaries in history, lin piao heaped wild abuse on chin shih huang and opposed the great socialist revolution.

after the founding of the people's republic of china, our party launched one socialist revolutionary movement after another under the guidance of chairman mao's revolutionary line, continually pounding the handful of class enemies. the great proletarian cultural revolution initiated and led by chairman mao has strengthened the dictatorship of the proletariat and made our socialist motherland more prosperous. but lin piao, the agent planted in the party by the overthrown landlord and bourgeois classes, feared the revolution and bitterly hated it, and expressed his hatred through the "outline of project '571'", his plan for a counter-revolutionary armed coup d'etat. he attacked the socialist system as "following chin shih huang's way", and distorted and slandered in very reactionary language the struggle launched by our party between the two classes, the two roads and the two lines. he clamoured about "giving political liberation" to the landlords, rich peasants, counter-revolutionaries, bad elements and rightists, over whom we exercise dictatorship. he maligned the movement for educated young people to go to the countryside, which is of great strategic significance, as "reform through forced labour in a disguised form". these reactionary howls of attack showed that in abusing chin shih huang, lin piao was using ancient things to mock the present, oppose the socialist revolution and attack the socialist system under the dictatorship of the proletariat in an attempt to strangle new socialist things and turn the wheel of history back.

chin shih huang used violence from beginning to end in establishing and consolidating the new rising political power of the landlord class. before the unification of china, he used violence to suppress the frenzied resistance of the slave-owners and thus cleared the way for the rising

feudal system and carried the war for unification to victory. after unification, he used violence to smash the restorationist attempts of the remnant slave-owner forces and other old forces and thus consolidated the political power of the landlord class and made it possible to carry out reforms.

after chin shih huang established unified political power, a number of reactionary confucian scholars, with bitter hatred for the new system, wormed their way into state organs and cultural departments and launched attacks on chin shih huang politically and ideologically. they negated the new by extolling the old and created counter-revolutionary public opinion for the restorationist scheme of the remnant slave-owner forces and the old aristocrats of the six states so as to stage a come-back and stop the wheel of history. chin shih huang resolutely suppressed more than 460 reactionary confucian scholars and gave a blow to the remnant forces of the slave-owners. in history this was called "burning books and burying alive confucian scholars". this was how chin shih huang used violence through the feudal state apparatus to suppress the restorationist forces. it was a dictatorship exercised by the landlord class over the slave-owning class in the ideological sphere to consolidate the newly established political power.

in chinese history, chin shih huang was not the only one who used violence to achieve ideological unification in order to consolidate the rule of his class. in killing shaocheng mao, a reformer, confucius attempted to unify ideology by force in order to save the toppling slave system. tung chung-shu (179 b.c.-104 b.c.), a representative of the confucianists in the western han dynasty, advocated "upholding confucius and suppressing the hundred contending schools". his purpose was also to unify ideology by using the violence of the state machine to strengthen the centralized power of the landlord class. although chin shih huang and confucius and tung chung-shu all tried to unify people's thinking, they were quite different in nature and in the roles they played in history, the first being progressive and the other two reactionary. that is why confucius and tung chung-shu were extolled by all reactionaries. lin piao and company lavished praises on confucius and tung chung-shu. in "on contradiction", chairman mao criticizes the reactionary metaphysical concept of tung chung-shu's that "heaven changeth not, likewise the tao changeth not", saying that this concept "was supported by the decadent feudal ruling classes for a long time". but lin piao openly called on the people to learn from tung chung-shu and "be tung chung-shus". chin shih huang was slandered by past reactionary rulers as well as by lin piao and company. this also reveals lin piao's true colours as a counter-revolutionary.

class struggle is by no means over during the historical period of socialism, and the class struggle in the ideological field between the proletariat and the bourgeoisie is long,

tortuous and at times even very acute. therefore, the great leader chairman mao exhorts us: "in the era in which classes and class struggle still exist both at home and abroad, the working class and the masses who have seized state power must suppress all counter-revolutionary classes, groups or individuals resisting the revolution, stop their activities aiming at a come-back and prohibit all counter-revolutionaries from exploiting freedom of speech for counter-revolutionary purposes." chairman mao also points out explicitly: "the proletariat must exercise all-round dictatorship over the bourgeoisie in the realm of the superstructure, including the various spheres of culture." the dictatorship of the proletariat is a protective talisman for the proletariat and the working people but was a thorn in the side of the bourgeois careerist and conspirator lin piao. in abusing chin shih huang, lin piao was in fact attacking the dictatorship of the proletariat in an attempt to overthrow it by counter-revolutionary violence.

lin piao slandered chin shih huang's "burning books and burying alive confucian scholars" as "savage", not because he really upheld "benevolence" and opposed all kinds of violence. what he frenziedly opposed was revolutionary violence, while he clung obstinately to counter-revolutionary violence. his sinister "outline of project '571'", a plan for a counter-revolutionary armed coup d'etat, clearly shows us that lin piao and company vainly attempted to use counter-revolutionary violence to oppose revolutionary violence and establish a fascist lin dynasty in china.

since liberation, under the wise leadership of chairman mao and the communist party, we have waged a series of struggles, including the land reform, the suppression of counter-revolutionaries, the movement against three evils (corruption, waste and bureaucracy) and the movement against five evils (bribery of government workers, tax evasion, theft of state property, cheating on government contracts, and stealing economic information for private speculation), and the struggle against the bourgeois rightists; and we have enforced revolutionary dictatorship over the landlords, rich peasants, counter-revolutionaries, bad elements, rightists and all other class enemies. this has aroused extreme hatred and fear among the class enemies at home and the imperialists, revisionists and reactionaries abroad. unable to restrain his inveterate hatred of the dictatorship of the proletariat, lin piao, a representative of the landlords and bourgeoisie, came out into the open and piped a tune contrary to the teachings of our great leader chairman mao. at the second plenary session of the party's eighth central committee held in 1958, chairman mao explicitly pointed out that chin shih huang was an expert in laying more stress on the present than on the past. lin piao jumped out and maligned chin shih huang as "burning books and burying alive confucian scholars" and used this charge to attack the dictatorship of the proletariat. chairman mao severely rebutted him then and there. the class enemies

slandered us as chin shih huang, as dictators, out of their reactionary class nature. we must do unto them what they do unto us and enforce the dictatorship of the proletariat over all class enemies. in vilifying chin shih huang, lin piao was in fact airing the grievances of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists while harbouring a malicious purpose.

by abusing and attacking chin shih huang, lin piao revealed himself as none other than a reactionary left-over of the doctrine of confucius and mencius, and exposed his criminal counter-revolutionary schemes. this shows that lin piao was a true filial descendant of the exploiting classes and a sworn enemy of the revolutionary people and the dictatorship of the proletariat. the cries and slanders lin piao uttered against the dictatorship of the proletariat through vilifying chin shih huang cannot damage the impregnable state of the proletariat. on the contrary, under the iron fist of the dictatorship of the proletariat, lin piao who tried to turn the clock back, stage a restoration and go against the trend of history, was utterly crushed and came to an ignominious end.

CRITICISM OF LIN PIAO AND CONFUCIUS

Party Branch of Noted Production Brigade Censures Lin Piao, Confucius

(NCNA-English Peking, Feb. 26, 1974)

the communist party branch of the hsipu production brigade in north china's hopei province wrote an article exposing lin piao's attempt to restore capitalism by following confucius' doctrine "restraining oneself and restoring the rites". the article appeared recently in the "people's daily".

the first producers' cooperative there was formed in 1953 of the poorest people in the village, 23 households in all. led by national model peasant wang kuo-fan, it became well-known as the "paupers' co-op". at that time, the co-op, which is now the hsipu brigade of the chienming people's commune in tsunhua county, had a three-quarters share in the ownership of a donkey, and no other draught animals. run diligently and frugally, the co-op was praised by chairman mao.

a summary of the article follows:

reactionaries on the verge of extinction in all ages -- whether confucius or chen tu-hsiu, wang ming, liu shao-chi,

lin piao and such ringleaders of opportunist lines within the party -- are representatives of the decadent, reactionary and retrogressive forces.

these reactionaries did their utmost to return to the old and go backward. they opposed revolution and progress in an attempt to turn the wheel of history back. all progressive forces continue making the revolution and advance constantly. they dare to rebel against reactionaries and fight resolutely against reactionary forces. the result of the struggle is that the new emerging things defeat decadent ones, the revolutionary forces defeat reactionary forces and progress defeats retrogression. this is an objective law independent of man's will.

since liberation the brigade party branch has led the poor and lower-middle peasants in conscientiously carrying out chairman mao's revolutionary line and blocked plots and conspiracies by liu shao-chi and lin piao to sabotage the producers' co-ops and people's communes so as to restore capitalism in the countryside. this has strengthened the dictatorship of the proletariat and consolidated and developed the collective economy.

the hsipu brigade has advanced in the struggle against a restoration and retrogression over the past two decades and more, and has made big changes. the barren mountains have been planted to conifers and fruit trees or terraced into fields, with a well-planned system of irrigation ditches. grain output last year topped the 7.5 tons per hectare mark, ten times what it was in the old days. the brigade now owns mules, horses and tractors, in contrast to the three-quarters share of a donkey, as in the days of the paupers' cooperative. while many used to depend on state relief, now every household has more than enough to eat and the brigade has a collective grain reserve. over the past decade or so, the brigade has sold a total of 1,100 tons of grain and 1,750 tons of fruit and nuts. children now go to primary and middle schools in the village which did not have a single school in the old days.

a review of the struggle in the hsipu brigade between the two classes, the two roads and the two lines enables us to see still more clearly the counter-revolutionary essence of lin piao's advocacy of the confucian precept "restrain oneself and restore the rites". lin piao's attempts to "restore the rites", like the counter-revolutionary activities by liu shao-chi, peng teh-huai and the class enemies hidden in our brigade, were all aimed at blocking the trend of history and restoring capitalism. the fact that our brigade has advanced steadily in the course of struggle shows that the scheme of lin piao and company for "restoring the rites" was bound to fail when confronted by the revolutionary people who work for the revolution and progress.

our great leader chairman mao teaches: "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere. this is a law of dialectics governing the course of history. accordingly, both confucius in ancient days and liu shao-chi and lin piao in modern times ended up in much the same way -- crushed by the advancing wheel of history.

WATER CONTROL PROJECTS

Builders of Huge Central China Water Control Project

(NCNA-English Wuhan, Feb. 26, 1974)

the completion of the first-stage water control project at the confluence of the hanshui and tanchiang rivers in central china's hupeh province is regarded as an important achievement in china's socialist construction. although lacking equipment, the heroic builders relied on their firm revolutionary determination and hard work to complete a big reservoir with a 2.5-kilometre-long dam, a power station with a capacity of 900,000 kilowatts and a ship lift with a capacity of 150 tons in the northwestern mountainous part of the province. designed and built by china's own effort, the big water control project turns an unruly river into a beneficial one for millions of people. this is a song of triumph for chairman mao's proletarian revolutionary line, as well as a fruitful result of the great proletarian cultural revolution and the movement for criticism of lin piao and rectification of the style of work.

undaunted before difficulties

the project called for damming up the turbulent hanshui river which involved tens of millions of cubic metres of earth and stone work and millions of cubic metres of cement work. when the project was started in 1958, china could not produce all the big equipment needed for the construction of such a project at that time. this difficulty, however, did not frustrate the 100,000 heroic builders. guided by the party's general line for building socialism and inspired by the spirit of the great leap forward, they worked self-reliantly and started with methods of their own devising. they did not wait for the building machinery to arrive and used chisels and explosives to clear the foundation and removed earth and rocks by hand.

a coffer dam was to be built from the right bank of the river for constructing the main dam, and large quantities of high quality steel piles were to be driven into the river-bed to stop seepage. but such piles were not available in china at the time.

the builders started a discussion on how to come to grips with the difficulty. cadres and people from the locality recalled their past misery in the words of a local ballad before liberation: "the river torrents surge high and our villages are flooded nine years out of ten. we are forced to sell our sons and daughters and go begging elsewhere." some veteran fighters recalled their fight in the area during the revolutionary war years. the builders decided not to let the river continue to run wild. their revolutionary determination was transformed into strength to tame the river.

many designs and proposals were put forward. leading cadres and engineers carefully discussed them and decided that a clay, sand and stone coffer dam instead of a steel one should be built because the river-bed consists mainly of a compact mixture of gravels owing to long years of alluvial deposition and causes no serious seepage. data from a scientific department also confirmed this conclusion. a coffer dam 1,300 metres long and 13 metres high built after six months of hard work proved a complete success.

the builders also experienced a struggle between the two lines. in 1960 when the dam was going up, the soviet revisionist renegade clique scrapped the contracts for all the turbo-generating units needed for the tanchiangkou project. and then liu shao-chi and company tried to stop the project under the pretext of the temporary economic difficulties arising from natural calamities.

under the guidance of chairman mao's proletarian revolutionary line, they kept up their work. the workers, cadres and technicians used discarded materials and overcame many difficulties to complete several mechanized works for producing building parts in a year's time.

the workers of the tungfang electrical machinery plant accepted the assignment for making the 150,000-kilowatt generators the soviet revisionists refused to supply. through bold technical innovations, careful operation and repeated experiments, they succeeded in using small machine tools to process big parts and finally turned out china's first 150,000-kilowatt turbo-generating unit, which was up to standard to every specification.

tremendous motive force of cultural revolution

the great proletarian cultural revolution, which started in 1966, pushed the construction of the project to a new stage. following chairman mao's call "grasping revolution,

promoting production", the builders launched fierce attacks on liu shao-chi's bourgeois reactionary line and at the same time speeded up construction. workers, cadres and technicians of the pebble plant improved equipment and raised efficiency, setting production records time and again. concrete-mixing and transport workers, mould-making carpenters and steel-skeleton binding workers vied with each other in making technical innovations to set production records. they poured more than 600,000 cubic metres of concrete in a year, almost half the total for the seven years before the cultural revolution.

in the movement to criticize lin piao and rectify the style of work, the builders recalled their experience of hard work over the past decade and more and did away with the interference of the revisionist lines pushed by liu shao-chi and lin piao. at the construction site they criticized the idealist apriorism and the reactionary theory of "innate genius" advocated by lin piao. they came to understand chairman mao's revolutionary line better and became aware of their own strength. they made up their minds to speed up the construction of the project.

the workers in charge of installing the generating units emancipated their minds and boldly transformed the old technological processes to speed up the installation work. installation of big generating units is very complicated work. a 150,000-kw hydro-turbine generator has tens of thousands of parts that have to be assembled, screwed up or welded together and installed. they spent one year installing the first unit. with the new technological processes they had devised themselves, they used only three months to install each of the other generating units.

the success of this technical innovation inspired all the builders and emancipated their thinking, thus giving great impetus to the mass drive for technical innovations. the crane operators, for example, broke with conventional methods and successfully installed the 400-ton sluice units with flying colours.

new people tempered in struggle

the heroic builders were tempered in the construction of the big project and the hard struggle involved.

diver chu hsiang-hsu, a communist, is an outstanding example. at the risk of his life, he dived many times to remove danger dozens of metres under water and made important contributions to the completion of the project. on the eve of the spring festival of 1971, a power-generating set went wrong and water gushed up to threaten the entire station. it was dark under water and the underwater piping was complicated. all this made diving difficult. chu hsiang-hsu ignored his own safety and bypassed many obstacles. he worked over an hour under water and staved off a serious accident.

cement-pouring worker ouyang jen-shan was called by his fellow-workers a "willing ox" for his conscientious attitude toward work. rain or shine, day or night, he always chose to work where the difficulties were greater. when pouring a structural part of the station, he got inside the steel-bar frames and worked in all positions. although he was soaked through, he did not care.

electric welder ho kuo-jung is one of the many heroic figures nurtured by mao tsetung thought in struggle. an 18-year-old country girl, she came to the work site in 1958. the big project attracted her and she knew that it was part of the entire socialist construction in the country. as an electric welder, she worked hard. she became a model worker and leader of a women's team. she connected herself and her work with the entire project and the great cause of socialism and communism.

OIL DRILLING

Oil Drilling Team Sets New Record in China

(NCNA-English Peking, Feb. 26, 1974)

a drilling team of the shengli oilfield, a big oil centre opened in china in recent years, set a national drilling record of 150,105 metres in 1973. this was more than double the aggregate drilling footage of 42 years in old china.

the achievement was made by the no. 3252 drilling team in the mass movement to learn from taching, national pace-setter in industry.

last year the team drilled a total of 105 wells with good quality. costs were cut by 4.4 per cent.

the team was given the title of advanced drilling team by the ministry of fuel and chemical industries in december last year.

since its arrival at the shengli oilfield, the team has repeatedly set new records. its total drilling footage reached 140,332 metres in 1972.

early in 1973 the drilling team summed up its work in the previous year and set a new target of 150,000 metres. the party branch then deepened the education in the

ideological and political line, thus bringing into play the workers' initiative in building socialism.

heavy rain last july flooded the drilling site. but the workers continued drilling and then rushed the equipment to a new drilling site by tractors through mud. in the two months of heavy rain, the team completed drilling 20 new oil wells with high quality.

the team combines the revolutionary spirit with a scientific attitude. before drilling starts, the team members make clear the geological conditions and determine the drilling speed in accordance with the geological formations.

when the team moved to a new drilling site one time, a technician and the head of the mud group, both being communists, stayed at the site for five days and nights. they carefully studied the geological conditions and surveyed the properties of the mud. after repeated improvements in their plan and through practice, the team mastered the order of strata and drilled high quality oil wells one after another.

TIBET

Land Improvement, Water Conservancy Construction on Tibetan Plateau

(NCNA-English Lhasa, Feb. 26, 1974)

farmland is being improved and 900 small and medium water conservancy projects are being built in the rural areas of china's tibet autonomous region. braving snowstorms, commune members are building raised fields and terraced plots, digging ditches, putting up reservoirs or collecting manure. the aim is to create favourable conditions for another good harvest this year.

the party organizations at all levels are educating the peasants in the ideological and political line. this fires them with added socialist enthusiasm. nymu and chushul counties have already improved 80 hectares of land and provided 165 hectares of fields with irrigation ditches.

over ten thousand commune members in konka county have improved 260 hectares of farmland and repaired or built 220 ditches. cadres and commune members are in the midst of learning from tachai, national pace-setter in agriculture. inspired by the revolutionary determination of the tachai

people to work hard, peasants of the hsiuwu commune in the county laid a stone base topped by sand, turf and soil to create an embankment behind which 100,000 cubic metres of water could be impounded.

cadres of the ragtse commune in chaya county led the people in searching for sources of water in a snow-clad mountain area. they cut a more than 100-metre-long ditch along a cliff in 23 days and nights of hard work. it irrigates a big tract.

TAIWAN

Taiwan Fishing Boat Rescued

(NCNA-English Shanghai, Feb. 26, 1974)

"chienhao no. 2", a fishing boat from keelung, taiwan province, which was in distress with engine trouble while fishing at sea, was rescued by a fishing vessel of the shanghai marine fisheries corporation. the fishing boat and its entire crew of eight members left shanghai port yesterday morning after the boat was repaired.

"chienhao no. 2" was in grave danger as its engine stopped altogether. it signalled s.o.s. repeatedly. after spotting the boat, fishermen on the vessel of the shanghai marine fisheries corporation, imbued with concern for their flesh-and-blood taiwan compatriots, sped their vessel to the scene in defiance of storm. they towed the taiwan fishing boat to shanghai port for repair. all eight fishermen on the boat were rescued.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Premier Chou En-lai Continues Talks with President Houari Boumediene

(NCNA-English Peking, Feb. 26, 1974)

chou en-lai, premier of the state council, and houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, continued talks here this afternoon.

the talks proceeded in a cordial and friendly atmosphere.

Algerian President Boumediene Visits Tsinghua University

(NCNA-English Peking, Feb. 26, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of algeria, and other distinguished algerian guests this morning visited tsinghua university in the company of wu teh, chairman of the peking municipal revolutionary committee.

red banners flew on the university campus today. a huge streamer hung on the lecture building, was inscribed with the words in chinese and arabic "a warm welcome to the distinguished algerian guests exclamation" when president boumediene, foreign minister abdellaziz bouteflika and other guests arrived at the university, leading members of the university liu ping and chang wei stepped forward to shake hands warmly with the distinguished visitors. more than one thousand teachers and students, lined the road and waved the national flags of algeria and china, flowers and colour streamers as a salute to the guests.

in the reception room, leading members of the university gave the distinguished guests an account of the history of the university and the achievements the teachers and students had made in the revolution in education since the beginning of the great proletarian cultural revolution in line with chairman mao's principle

that "education must serve proletarian politics and be combined with productive labour." they also told the visitors about their deepening struggle to criticize lin piao and confucius. they explained that lin piao advocated the reactionary confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism in china. that was why to criticize lin piao it was necessary to criticize confucius. president boumediene said he was satisfied with the explanation.

in the reception room president boumediene had a cordial meeting with ma yun-hsiang, one of the worker-peasant-soldier students who are graduating this term. ma yun-hsiang asked president boumediene to convey the profound friendship of the chinese youth for the algerian youth and people.

the distinguished guests visited the electronics department, the hydrodynamics laboratory of the water conservancy department and an indoor stadium. in high spirits, president boumediene played table tennis with a student in the stadium and shook hands cordially with students doing exercises.

chinese ambassador to algeria lin chung and algerian ambassador to china chaieb taleb-bendiab accompanied the guests on the visit.

Premier Chou En-lai Gives Grand Banquet to Warmly Welcome President Boumediene and His Party

(NCNA-English Peking, Feb. 26, 1974)

chou en-lai, premier of the state council, gave a grand banquet here this evening to warmly welcome houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and his party.

present were chinese leaders and leading members of departments concerned yeh chien-ying, teng hsiao-ping, chen hsi-lien, wu teh, ngapo ngawang jigme, chi peng-fei, fang yi, li chiang, liu hsiang-ping, hsiao ching-kuang, li ta and chen shih-chu, as well as leading members of government departments, the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries.

the banquet was held in the banquet hall of the great hall of the people. national flags of algeria and china hung side by side in the banquet hall. when the distinguished algerian guests entered the banquet hall in the company of chinese leaders, the band played the tune entitled "welcome to our guests".

premier chou en-lai and president boumediene spoke at the banquet.

premier chou en-lai pointed out in his speech that a salient feature of the excellent world situation of today was the awakening and the growing strength of the third world. both china and algeria belonged to the third world and the people of china and algeria had always sympathized with and supported each other in the long struggle against imperialism and colonialism. the chinese premier expressed the conviction that the current visit of president boumediene to china "will make a positive contribution to further enhancing the friendship between our two peoples and the friendly relations and cooperation between our two countries and to the third world's common cause of unity against imperialism."

premier chou en-lai stressed that the crux of the middle east question was the fierce rivalry between the two superpowers for hegemony there. "the struggles centered around the middle east question since last october have fully demonstrated that the superpowers are paper tigers, while it is the people of the arab world who are really powerful," he added. premier chou en-lai said a superpower that styled itself a "friend" of the arab people took advantage of the october war to do big business in munitions and reap enormous war profits. "this fully exposed its features of sham support and real betrayal," he pointed out. premier chou en-lai reaffirmed that "the chinese government and people will firmly support the people of arab countries and palestine in their just struggle to recover their lost territories and regain their national rights."

in his speech, president boumediene spoke highly of the profound friendship between the people of algeria and china. he said: "this friendship is not the result of a fleeting subjectivism. it is forged in the common struggle all along, in the deep understanding of the trials that each has had to undergo at the different stages of its struggle, in the infallible and unqualified solidarity when it had to count on its friends." he expressed the belief that his current visit to china would further promote the friendship between the people of algeria and china and the friendly relations and cooperation between the two countries. he gave an account of the significant successes the algerian people achieved in safeguarding national independence and developing national economy and culture and in other fields.

president boumediene emphasized the great victories won by the countries and people of the third world in their struggle against imperialism and colonialism. he pointed out that the third world countries were faced with the arduous tasks of national liberation, economic development, social reforms and cultural emancipation and they were conscious of the necessity to strengthen their front, cooperation and solidarity.

the national anthems of algeria and china were played after their speeches.

present were algerian ambassador to china chaieb taleb-bendiab and diplomatic officials of the algerian embassy here. diplomatic envoys of various countries to china were present.

Premier Chou En-lai's Speech

(NCNA-English Peking, Feb. 26, 1974)

following is the full text of premier chou en-lai's speech at the banquet he gave here this evening in honour of president houari boumediene:

your excellency respected president houari boumediene,
distinguished algerian guests,
friends and comrades,

we are very glad that his excellency houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, has come to china on an official visit at our invitation, bringing with him the algerian people's sentiments of profound militant friendship for the chinese people. yesterday, chairman mao tsetung met with president boumediene, and they had a cordial and friendly conversation. now, allow me, on behalf of acting chairman tung pi-wu and the chinese government and people, to express once again our warm welcome to president boumediene and the other distinguished algerian guests.

the algerian people have a glorious revolutionary tradition of opposing imperialism and colonialism. after waging a protracted and arduous armed struggle, they ultimately put an end to the century-old colonial rule and won national independence. the chinese people have always had a sincere friendship and high esteem

for the heroic and militant algerian people. we are heartened by the fact that, under the leadership of president bourmediene, the algerian government and people have overcome numerous difficulties that are legacies of prolonged colonial rule and achieved significant success in safeguarding national independence, developing the national economy and culture, and in other fields. in international affairs, the algerian government and people, holding high the banner of opposing imperialism, colonialism and hegemonism, have firmly supported the egyptian, syrian and palestinian peoples in their just struggle against israeli aggression, rendered active support to african, asian and latin american peoples in their struggles to win and safeguard national independence and repeatedly made contributions to the third world people's cause of unity against imperialism. we sincerely congratulate you on the significant achievements of the fraternal algerian people and wish you new and greater success in your future struggles.

friends and comrades,

at present, the international situation is developing further in a direction favourable to the people of all countries and unfavourable to imperialism and reaction. the people of the world are advancing with big strides amidst great turbulence. beset with troubles internally and externally, the superpowers are on the decline, and their plight is as the verse goes: "flowers fall off, do what one may." developments have shown more and more clearly that "revolution is the main trend in the world today." countries want independence, nations want liberation, and the people want revolution -- this is the irresistible trend of history.

a salient feature of the excellent world situation of today is the awakening and the growing strength of the third world. the numerous countries of asia, africa and latin america, who had suffered from prolonged imperialist and colonialist oppression and exploitation, are now confronted again with superpower aggression, subversion, plunder, control or interference. the countries and people of the third world are steadily strengthening their unity and waging unremitting struggles against imperialism, colonialism, hegemonism, zionism and racism to win and defend national independence and state sovereignty and protect their national resources; they are playing an ever more significant role in international affairs. the tenth session of the assembly of the heads of state and government of the o.a.u. held in addis ababa and the fourth summit conference of non-aligned countries held under the chairmanship of president boumediene last year, as well as the islamic summit conference just concluded in lahore all reiterated the strong desire of the third world countries to support one another and line up against the enemy. not long ago, president boumediene, in his capacity as president in office of the fourth

summit conference of non-aligned countries, made the proposal of convening a special session of the u.n. general assembly for a "study of the problems of raw materials and development," which has been endorsed by the majority of countries, including china. with the people of the third world daily awakening and strengthening their unity and with more and more countries taking the road of independent development, there is rising a sweeping tide of international struggle against imperialism and hegemonism.

the crux of the middle east question is the fierce rivalry between the two superpowers for hegemony there. driven by their respective selfish interests, they have, for a long time, supported and connived at israeli aggression and done their utmost to maintain a state of "no war, no peace" to the great detriment of the arab people including the palestinian people. breaking loose from superpower constraint and control and backed by the entire arab people, the egyptian, syrian and palestinian peoples rose up in resistance last october and dealt heavy blows at the israeli aggressors. that was a demonstration of the heroism of the people of arab countries and palestine fighting in unity against their common enemy. it greatly fortified the morale of the arab people and deflated the arrogance of the aggressor. the october war was also a new eye-opener, enabling people to see more clearly who are the enemies of the arab people and who their friends. just when the arab people were waging their dauntless resistance, a superpower that styled itself a "friend" of the arab people rabidly rebuked and obstructed their struggle lest the flames of war should engulf itself. at the same time, it took advantage of the opportunity to do big business in munitions and reap enormous war profits. this fully exposed its features of sham support and real betrayal.

the struggles centered around the middle east question since last october have fully demonstrated that the superpowers are paper tigers, while it is the people of the arab world who are really powerful. but the superpowers, dictated by their greedy nature, definitely will not easily let go. in the new circumstances, they are continuing their contention and expansion in this region. the struggle of the arab people including the palestinian people will still be long and complicated. so long as israel does not withdraw from the occupied arab territories and so long as the palestinian people's national rights are not restored, the people of arab countries and palestine will definitely not let up in their struggle, they are entitled to use all possible weapons of struggle, and there will surely be no tranquillity to speak of in the middle east.

as always, the chinese government and people will firmly support the people of arab countries and palestine in their just struggle to recover their lost territories and regain their national rights. we are convinced that,

while the road they traverse in their struggle is tortuous, the prospects are bright. the great people of arab countries and palestine, persevering in unity against imperialism and in struggle, will ultimately realize their national aspirations.

friends and comrades,

both china and algeria belong to the third world. in the long struggle against imperialism and colonialism, our two peoples have always sympathized with and supported each other and have forged a profound militant friendship. the friendly relations and cooperation between our two countries have developed steadily on the basis of the five principles of peaceful coexistence. we express heartfelt thanks to the algerian government for the unremitting efforts it made in restoring to china her legitimate rights in the united nations and all the organizations related to it. we are convinced that the current visit of his excellency president boumediene to china will make a positive contribution to further enhancing the friendship between our two peoples and the friendly relations and cooperation between our two countries and to the third world's common cause of unity against imperialism.

now i propose a toast

to the prosperity of the democratic people's republic of algeria,

to the further growth of the friendship between the chinese and algerian peoples and the friendly relations and cooperation between our two countries,

to the victory of the people of arab countries and palestine in their struggle against aggression,

to the victory of the people of asia, africa, latin america and the whole world in their cause of urity against imperialism,

to the health of his excellency president houari boumediene,

to the health of the other distinguished algerian guests,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our friends and comrades present here exclamation

President Boumediene's Speech

(NCNA-English Peking, Feb. 26, 1974)

following is the full text of president houari boumediene's speech at the banquet given in his honour by premier chou en-lai here this evening:

mr. premier, my dear friends,

it is a great pleasure for me to say to you how we are moved by the remarkable reception accorded us by the leaders and the working people of china. this sincere token of concrete sympathy shown us by the masses of the people and the cadres of the chinese communist party gives expression, through the spontaneous heart-beats of every fighter, to the profundity of friendship which binds our two peoples and our two revolutions accomplished in people's war at the cost of most heavy sacrifices.

this friendship is not the result of a fleeting subjectivism. it is forged in the common struggle all along, in the deep understanding of the trials that each has had to undergo at the different stages of its struggle, in the infallible and unqualified solidarity when it had to count on its friends. the algerian people felt thrilled, together with the valiant chinese people, at the numerous victories won by the latter over feudalism, reaction and imperialism. they have always been concerned for the struggles you wage to strengthen your independence and consolidate your revolution. algeria cannot forget that in all the great battles in which she was engaged, she always benefited from your disinterested support. in particular, during our liberation struggle, the people's republic of china was one of the first countries to aid us with weapons which were for us a vital necessity.

we have followed with interest the impressive progress that you have made in building a genuinely socialist society under the illustrious guidance of a leader so exceptional that history already records him as one of the greatest figures of all times -- chairman mao tsetung. this progress constitutes a step forward of the whole of mankind towards a better life and an outstanding enrichment of world civilization. for it is incontestable that the advent of the people's republic of china was a principal event in the evolution of international relations following the second world war. her appearance in the relation of forces was an element of a decisive importance in the process of the liberation of the peoples of the third world. that is to say, the triumph of china's socialist revolution, its recognition by all those who for long denied the evidence of the invincible momentum of

revolutionary movements, asserts itself as a contribution of weight in favour of all the forces in asia, africa and latin america who fight for their complete and final emancipation.

during our stay, we shall naturally have the opportunity of getting to know better your great people, to see them build the new society with a faith and a determination that always command the respect of the whole world. the spectacular transformations that you have accomplished in so short a time are an example for the developing countries who can rely on their own strength and on the mobilization of the masses of the people for taking up the economic challenge and winning the battle for social progress.

the past years saw the countries of the third world achieving very great success in their just struggle for independence and progress.

as for algeria, an african and arab country, and a mediteranean country as well, who emerged from colonial exploitation only some ten years ago, she is resolutely engaged in audacious transformations aimed at reshaping herself and building a socialist society.

furthermore, with a dynamism which can only be justified by great revolutionary impulses, we have quickly carried out the nationalization of all natural resources, particularly petroleum, enterprises controlled by foreign capital, foreign trade and the banks. these initiatives made it possible for us to take in our hands the controlling levers of the national economy and permitted our country to engage straight off in radical and irreversible transformations in the fields of agriculture, industry and culture so as to promote the socialist society -- the only way of well-being for the masses of our people. as soon as foundations were laid for an independent and planned national economy, as soon as democratically elected communal people's assemblies and wilayate people's assemblies were installed, we, while promoting a policy of regional equilibrium rendered imperative by the distortions of the past, settled down to establish workers' councils in all units of production, economic enterprises and national companies so as to sanction the process of developing the country by the people and for the people. of course, some people would describe our industrial revolution as too ambitious; yet, difficulties being normal, we did not hesitate to make our own experiment in a field of action which previously had been considered inaccesible to third world countries. naturally, it was essential likewise to bring about necessary changes in the socio-economic structures of the countryside. as the movement to limit and distribute land is drawing to a close, thousands of cooperatives and self-run estates have been created and urbanized

agricultural villages begin to proliferate to establish themselves as a conclusive experience. material achievements in themselves are of no revolutionary significance if they are not accompanied by full attention required by the transformation of human condition. the recovery of national language and culture, the development and universalization of schooling and the multiplication of means of education are liberating our people more and more and supplying them with the necessary tools enabling them to take their destiny entirely into their own hands.

my dear friends,

the non-aligned countries meeting in algiers last september affirmed their conviction that the responsibility of assuring the rapid reconstruction of their nations lies in the first place with themselves. they declared their resolve to rely completely on themselves, individually and collectively, for realizing their objectives of development and fashioning a new destiny. without doubt, imperialism is the greatest obstacle in the way of the emancipation and progress of the developing countries. it was unanimously condemned, with a vigour all the more justified, for taking an ever more aggressive attitude toward those who attempt to thwart its designs, aiming at imposing political, social and economic structures in favour of perpetuating foreign domination, of dependence and of neo-colonialism.

an objective appraisal of the international situation leads us indeed to hold that the strategic aim of imperialism at this historical stage, is to dominate the intermediate zone which separates it from the socialist countries, to break the endeavours of oppressed peoples for complete liberation and to control even those industrialized countries that are economically less advanced than it. however, the real confrontation between imperialism and the people's liberation movement takes place in the third world. it is in asia, africa and latin america, as developments all along teach us, that the great contradictions of the contemporary world converge and the most violent as well as most crafty struggles are going on in diverse forms but with the same objectives. in our epoch, the fundamental contradiction is that between the aggressive forces of imperialism and the unshakable will of the third world countries for liberation.

the victory of the peoples of the third world constitutes the decisive factor in the evolution of international relations toward a world of progress, freedom and peace.

the strengthening of east-west detente and the progress made in settling the problems inherited from

world war ii are a victory for the forces of peace in the world. the development of peaceful coexistence between countries with different social systems and the elimination of factors of tension through dialogue and consultaton constitute a positive step along the road of establishing conditions favourable to peace. we are gratified at the evolution of east-west relations towards detente, which is registered as an appreciable factor for strengthening peace in certain parts of the world. nevertheless, it would be dangerous, and even inadmissible, for the third world countries, should efforts of peace be limited only to the zones of developed countries while the unprovided countries, which represent more than half of humanity, remain exposed to insecurity and the rule of might.

detente and peaceful coexistence are inseparable. they cannot put up with a shifting of zones of confrontation from one place to another, nor can they put up with the elimination of zones of tension in certain continents in order to confine them to third world countries. if, very fortunately, the dangers of a world conflagration are retiring farther and farther, the change is, alas, to the advantage of local wars wholly situated in africa, asia and latin america, with the massive support of imperialism, so as to maintain, if not recover, positions of domination in traditionally exploited countries. in any case the direct confrontation of third world countries with colonialism, racial discrimination, imperialism, apartheid and zionism remains all along a harsh reality.

in the middle east, the independent arab states have seen a part of their territory reconquered by imperialism and the fighting palestinian people remain exiled from their motherland. in africa, some people are helping towards the renewed outbreak of colonial wars. in latin america, imperialism is hatching numerous plots against the sovereignty and security of the various countries. in viet nam, peace based on the freedom and emancipation of the people is far from being established. in laos, they are seeking it laboriously. in cambodia, the war is going on with redoubled violence and ferocity, and the freedom-fighters under the leadership of our brother and friend norodom sihanouk are scoring more and more decisive victories. in a word, the problem of peace has to be solved through the final liquidation of imperialist interference in the internal affairs of young states.

the attitude towards the liberation struggle of african, asian and latin american countries is the fundamental criterion which makes the objective distinction between those who wish to establish an era of loyal cooperation and democratic international relations and those who do not, between those who truly defend world peace and those who wish to maintain an international system based on the rule of brute force.

it would be dangerous for the future of world peace if a new form of struggle should appear between developed countries and developing countries. detente will remain precarious if it does not take account the interests of all countries, for, in the world as it is, all the problems are so complex and so organically related that peace will be one and indivisible or there will be no peace at all.

the interests of the big powers, unfortunately, cannot be identified with those of the other countries; world peace and the advent of a democratic international society will not result from agreements between the big powers formalizing the state of relations of forces, i.e. the economic state of affairs. peace implies important measures designed to discourage the bellicism of the forces of aggression and oppression. all search for a just and durable international equilibrium will be in vain if it does not presuppose at the outset a true desire to adjust equitably the relations between the industrialized countries and the third world countries. the advent of a new world has to be won. its organization will result from the conjugation of the freely expressed wills of all the peoples of the world.

therefore, the conference of non-aligned countries held in algiers firmly declared itself in support of the complete liberation of the countries of africa, asia and latin america as the primary task. it proposed the establishment of a democratic world where the problems directly affecting the future of the peoples shall not be monopolized by the restricted and privileged circles that are in possession of the material strength to impose decisions that are necessarily arbitrary. reform of the united nations and a rational approach to the problem of disarmament were among their preoccupations. the non-aligned countries hold with just reason that only a world disarmament conference is able to solve this problem of concern for more than one reasons.

this conference should not have as its sole aim the destruction of all nuclear weapons and the prohibition of their testing; it should also settle the question of conventional weapons by at least limiting them.

to promote a restricted club of nuclear powers is the greatest danger to the democratization of international relations. and since the consequences of the use of nuclear weapons constitute a menace to all mankind, it is only fair that all mankind should be associated with its settlement.

dear comrade, my dear friends,

the third world countries which have recently won independence are faced with the arduous tasks of national liberation, economic development, social reforms and cultural emancipation.

it is evident that only a correct concept of development, a profound structural change specific for each country, embracing all the socio-economic and cultural sectors, will enable our countries to attain the goals they have assigned themselves. it is also evident that these goals will not be attained unless through the conscientious and democratic participation of the masses of the people -- the decisive factor in all national efforts towards a dynamic, effective and independent development.

in the face of the grave problems they are confronting, the third world countries are conscious of the necessity to strengthen their front with a view to liquidating the structures of imperialist exploitation and plunder, and this by the organization of regional and continental cooperation and solidarity. they should be put in charge of their fundamental interests so as to ensure their development by themselves and for themselves, in complete control of their own natural resources and be masters of their own economic activities.

the development strategy of the third world has evidently run up against the desire for exploitation on the part of the great majority of developed countries to perpetuate the international economic order to their own advantage.

the vast liberation movement of the peoples has brought about a sharp contradiction between rich countries and poor. there is a risk of this contradiction degenerating into grave conflicts in so far as there is no fundamental change of methods of approach on the part of the developed countries.

the economic equilibrium in the first half of the 20th century has passed. the third world countries have become conscious of the value of their potentialities and their ability to utilize them for the sole benefit of their peoples. they have decided to recover their natural resources, to develop them themselves and to establish a fairer world equilibrium which would permit a harmonious development to all the countries of the world. the third world will not pay the price of a monetary crisis engendered by the mechanisms of the consumer society. to accept the stabilization of raw material prices and to continually lower prices of certain primary products when the prices of equipment are rising at a dizzying pace -- this is to condemn oneself to continuous and uncontrollable impoverishment, this is to accept a sort of perennial colonial pact according to which our resources cannot serve to free our people from the legacy of misery and ignorance, this is to engage oneself in making the richest countries even richer.

the recent decisions of the oil-producing countries have taken place precisely in the perspective of a more equitable equilibrium in the relations between the

industrialized countries and the developing countries. the attempt made at washington to establish a cartel for controlling energy resources and soon the raw materials of third world countries can only result in aggravating the contradictions between the developed and the developing countries.

besides, the interest of europe does not lie in putting its economy under the control of big american monopolies. it lies in frank and realistic dialoque with the countries concerned so as to clear the way for fair and mutually beneficial solutions. the europeans have yet another opportunity to lay the basis of a healthy cooperation with the developing countries to ensure the raw materials needed by them in a framework which will permit economic advancement on both sides. though it is vital for us that our raw materials should first of all serve our development, it is also quite evident that in the framework of balanced economic relations this should not impair the growth of world economy. the european countries can avoid beirg by-passed by the evolution of history but join with all the countries concerned in an audacious policy for a fair resharing of revenues and the establishment of a new order guaranteeing the prosperity and the interests of each, and therefore of peace.

we believe that the forthcoming special session of the u.n. general assembly for which we have taken the responsibility of initiative can be the appropriate forum for a fruitful exchange of views and for defining new rules of economic relations between all the countries concerned.

my dear friends,

as far as our two countries are concerned, we cannot but feel fortunate that we have always had fruitful and particularly friendly relations with the people's republic of china. this friendship has been made particularly concrete on several occasions by eloquent acts of solidarity which placed our relations not on a classical diplomatic basis, but on a qualitatively superior level. our cooperation, whose efficacy has already been proved, can and should develop further in conformity with the interests of our two countries. on my part, i am sure that this visit of ours to the people's republic of china will help expand this cooperation and consolidate it on the plane of our parties as well as that of the states, giving it horizons commensurate to the aspirations of our two friendly peoples.

long live the eternal friendship between the chinese and algerian peoples.

i invite you to drink a toast

to the prosperity of the people's republic of china and the happiness of her people,

to the ever-growing relations of cooperation between our two countries and the militant friendship between our two peoples,

to the health of chairman mao tsetung,

to the health of premier chou en-lai,

to the health of the heads of diplomatic missions and their wives,

to the health of our friends present at this banquet

exclamation

Algerian Editorial on President Boumediene's Visit to China

(NCNA-English Algiers, Feb. 25, 1974)

the paper "el moudjahid" carried an editorial today on president houari boumediene's visit to china, praising the solid longstanding friendship between the algerian and chinese peoples.

recalling the friendly relations between the two peoples in history, the editorial says, "the chinese people were never stinting in their support for the algerian people during their war of liberation and the chinese government was among the first to recognize the algerian provisional government long before our victory over the foreign occupationists. our people will never forget this and that is why, after the recovery of national sovereignty, they have always expressed the greatest friendship and firmest solidarity with the chinese people."

it says, "though geographically far apart, the two countries have the persevering will to steadily increase economic and commercial exchanges."

it continues, "algerian-chinese cooperation expresses itself in many important domains. our people particularly understand the cooperation in public health and unanimously praise the devotion of the chinese doctors in algeria to their duty. this cooperation has equally expressed itself in other fields of activity such as hydraulics."

it points out, "the chinese government fully supports the palestinian people in their struggle against zionism, as well as the arab countries in the defence of the cause of our nation. for its part, algeria has always played an important role in the restoration to the people's republic of china of its rights in the united nations. in general, in all places and above all in big international arenas, the spokesmen of china take the side of the oppressed, and support the just causes, particularly those of the people of the third world."

the editorial praises the chinese people, led by the chinese communist party headed by chairman mao tsetung, for their successes in development by relying on their own efforts and through consistent and concerted hard work of the masses of the people engaged in an authentic revolution.

it says in conclusion, "there is no doubt that president boumediene's visit to china, which will be a meeting between the chinese revolution and the algerian revolution, will lead to an exchange of ideas and experiences with consequences which can only be fruitful to the two peoples."

CHINA AND ETHIOPIA

Ethiopian Emperor Receives Chinese Goodwill Delegation

(NCNA-English Addis Ababa, Feb. 25, 1974)

emperor haile selassie the first of ethiopia received in the imperial palace here this afternoon all members of the chinese goodwill delegation led by hua ju-tsai, deputy head of the shanghai administrative bureau of the general administration of civil aviation of china, reaffirming that "friendship between ethiopia and china has been long-standing".

after posing for a photograph with all members of the delegation, the emperor gave a champagne party in their honour.

present at the audience and party were ethiopian minister of the imperial court teferra worq kidane wold and general manager of the ethiopian airlines semeret medhane.

shih chung, charge d'affaires ad interim of the chinese embassy here, was also present.

the delegation arrived here on february 22 for a friendly visit to ethiopia at the invitation of the ethiopian airlines on the occasion of the first anniversary of the airlines' scheduled flights to china.

CHINA AND KOREA

Chinese Table Tennis Team Leaves Peking for Korea

(NCNA-English Peking, Feb. 26, 1974)

a chinese table tennis team with hsu yin-sheng as leader, chang chun-han and hu yu-lan as deputy leaders, left here by train yesterday for a friendly visit to the democratic people's republic of korea.

CHINA AND ZAMBIA

President Kaunda Arrives in Kwangchow

(NCNA-English Kwangchow, Feb. 26, 1974)

dr. k.d. kaunda, president of the republic of zambia, madame b. kaunda and other distinguished zambian guests arrived in kwangchow from chengchow by special plane this afternoon and were given a warm welcome at the airport by more than two thousand well-wishers. president and madame kaunda are being accompanied on the visit by chinese vice-premier li hsien-nien and his wife lin chia-mei and vice-minister of agriculture and forestry hao chung-shih.

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and madame sihanouk, who are now in kwangchow, were present at the airport to welcome the distinguished zambian guests.

present at the airport were leading members of the kwangtung provincial revolutionary committee, the kwangchow units of the chinese people's liberation army, the p.l.a. kwangtung military command and the kwangchow municipal revolutionary committee wang shou-tao, chao tzu-yang, lin li-ming, hsiao yuan-li, shan yin-chang, chiao lin-yi, li tzu-mu, lo fan-chun and liu kuei-lan.

the airport was all astir as president and madame kaunda and the other distinguished zambian guests met the well-wishers. boys and girls in their holiday best waved bouquets and streamers and danced to welcome the visitors. president kaunda waved to the crowd repeatedly in acknowledgement of the tribute.

president and madame kaunda and their party arrived in chengchow by special train from linhsien county this morning to a warm welcome of leading cadres of honan province. more than two thousand well-wishers at the railway station beat drums and gongs, and shouted slogans of welcome. waving flowers and colour streamers, youngsters sang and danced to express the profound friendly sentiments of the people of chengchow for the zambian people.

the distinguished zambian guests visited the chengchow tractor plant. there, they toured some workshops and the tractor parking compound. in high spirits, president kaunda mounted a tractor and had a test drive to the warm clappings of the workers present.

liu chien-hsun, chairman of the honan provincial revolutionary committee, gave a banquet at noon today in honour of president and madame kaunda. present were vice-premier li hsien-nien and his wife lin chia-mei, and vice-minister hao chung-shih.

END

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